Miscellanea Sacra:

OR,

Diverse necessary

TRUTHS,

Now as Seasonably Published,

as They were

Plainly and Compendeously Proved

BY

Henry Jessey, Late Minister of the Gospel in *LONDON.*

Pro. 10. 7. *The Memory of the Just is blessed.*

LONDON,

Printed by *T. M.* for *Livewell Chapman*, at his Shop in *Exchange-Alley* in *Corn-Hill*, 1665.

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BRITISH MUSEUM

TO THE
Reader.

Christian Reader.

Though the Author's Name might be encouragement enough for any (who knew Him) to Open and Taſt of this ſmall bundle of Truths, gleaned from

his Labours, after his faithfull working in the Lords Harveſt, into which Himſelf is now entred to enjoy the full Fruits: Yet the Truths themſelvs being moſt Neceſſary and Evident, ought to add to thy deſire of ſucking Virtue from them to ſtrengthen thy Graces, and mortifie thy Sins: They will afford you helps to understand *the Will and Pleaſure of God our Soveraign Creatour, revealed in the Great Charter and*

Statutes

Statutes of the Holy Scriptures, *which do discover the Purity and Happinesse of the* First State *in which He framed Thee, the Sin and Misery of thy* Fallen Condition, *and how thou mayest by a* New Birth regain *thy First Excellency and Integrity, if thou doest not wilfully chuse thy own Destruction; According to which choise Thou must be Sentenced at the last Judgement to thy* Fourth and Final State *of either*

Bliss

Bliß or Torment; If thou desires the former, here you may learn, who the Saint *is, who is only capable thereof, how* Pride (*the great hinderance, muſt be removed by* Faſting.) *What is that* Good Fight of Faith and Hardſhip *thou muſt endure as a* Reſolute Souldier *of* Jeſus Chriſt? *And what ſupplyes of help thou mayeſt expect by the* Miniſtry of Legions of Angels: *To all which ends we Commend to thy Reading*

To the Reader.

ing the Ensuing Treatise, with Prayer to the Lord to Seal Instruction, and give thee Understanding in all things.

Some

ΜΙΚΡΟΚΟΣΜΟΓΡΑΦΙΑ, Or a Deſcription of the *Body* of *Man*; being a *Practical Anatomy*, ſhewing the Manner of Anatomizing from Part to Part, Adorned with many *Demonſtrative Figures*; Done into *Engliſh* by *H. Jackſon*, *Chyrurgeon*.

Sold by *Livewell Chapman*, at his Shop in *Exchange-Alley* in *Corn-Hill*.

Some

Some Queries touching Fasting; with Answers thereunto.

I. *What several kinds of Fasting there are?*

II. *What is the nature of a Religious warrantable Fast?*

III. *When doth the Lord call for such a Fast? Upon what occasions is it to be kept?*

IV. *By whom should such a Fast be kept than?*

V. *How, or in what manner should it be kept?*

VI. *To which is added, what use should be made of All This.*

I. QUESTION.

What several kinds of Fasts are there?

Answer. 1. There is a Spirituall Fasting, that should be always; which is the special Fast that God hath chosen; and that is shewed in many particulars, in *Isa.* 58. 7, 8.

2. A Corporal Fasting, from bodily eating and drinking.

And this may be several ways.

1. *Enforcedly.* First, Either by want of food

causing hunger, as *Israel* in the Wilderness, *Psal.* 107. 5. and Christs followers in a Wilderness, *Mat.* 15. 32. so *Paul* often, 2 *Cor.* 11. 27. Secondly, By some so toyling for life in a storm, as wanting leisure to eat; as, those fasted in the Ship with *Paul*, *Acts* 27. 33.

2. *Physically*, Abstaining from meat for a time Physically, for bodily healths sake.

3. *Hypocritically*; as those in *Isay* 58. Is this the fast the Lord hath chosen? And *Jesabel* fasted to worke *Nabuth* of his Life and State, 1 *Kings* 21. 9. and so the Pharisees fast, (*Mat.* 6. 16.) to be seen of men.

4. *Miraculously*, and *Extraordinarily*, as the forty dayes fasting of *Moses*, twice; *Exod.* 24. 18. and 34. 28. *Deut.* 9. 9. 18. Secondly, of *Elias*, 1 *King* 19. 8. Thirdly, of Jesus Christ, *Luke* 4. 1, 2. *Mat.* 4. 2.

5. Fasting *Religiously* for spiritual ends; and this also either

1. *Warrantably*.

First, Yearly or old, on one day, that day appointed to all *Israel*, the 10th of the 7th moneth for Atonement, *Levit.* 23. 32.

Secondly, Occasionally, when God called, or shall call for it, as hereafter it followeth at *Question* VII.

2. *Unwarrantably*, and this may be any of these *Three* wayes.

First, *Yearly* fasts on set fixed dayes, not appointed of God, as the fast of the 4th, 5th, 7th

4th and 10th month, was kept by the Jews in the seventy years Captivity, and after it, *Zech.* 7. 3, 5, 6.

Secondly, *Weekly*, as the Pharisees fasted twice a week, *Luke* 18. 12.

Thirdly, *Apishly*, or *Popishly*.

First, *Imitating* the Extraordinary, or Miraculous fasts of *Moses*, *Elias*, or *Christ*, in fasting forty dayes together.

Secondly, *Imitating* those Jews in yearly fixed fast dayes.

Thirdly, On the Pharisees, that fasted twice a week, *Luke* 18. 12.

The Lord may say to these, *Did ye fast to me? Zach.* 7. 5. *Who required it at your hand?* Isa. 1. 12. *In vain do you Worship Me, by mens Traditions*, Mat. 15. 6, 9.

II. Quest.

What is Fasting Religiously, and Warrantably?

Answ. Such *fasting* is an *Ordinance of God*, and a *Morality of Men*, still to be used upon urgent occasions; wherein is an abstinence for a time from the ordinary use of [a] food and labour, to the end, [b] the flesh may be more brought down, and the spirit more raised and rouzed up; to be [c] more ardent and zealous in solemn prayer, and to have their

souls more [d] abased, and [e] humbled before the Lord, and to be the more ingaged to a thorough [f] returning [g] from all sin to God.

[a] *Joel* 2. 15. *Joel* 2. 12. 14. [b] *Jonah* 3. 8. [c] 2 *King.* 21. 27. 29. [d] 1 *Cor.* 9. 27. 2 *Cor.* 11. 27. [e] *Luke* 2. 27. [f] *Acts* 14. 23. *Acts* 13. 2, 3. [g] *Psal.* 35. 13.

III. Quest.

When is Fasting Warrantable and to be used, upon what Occasions, or when doth the Lord call to such Fasting?

Answ. First, When some judgement of God, or sore trouble is threatned, to seek the preventing, or evil thereby; so the Genele *Ninivites*, when Gods judgements was threatned, the King and People fasted, that they might more mightily cry to God, and each turn from their sin, *Jonah* 3. 7, 8. So *Ahab* fasted, 1 *Kings* 21. 27. 29. This God accepted; (which shewes it a Duty that belongs to all men.)

So King *Jehoshaphat*, when they of *Moab*, *Ammon* and *Mount Seir* came all against *Judah*, they fasted, and prayed, 2 *Chron.* 20. 13, 4. So when God threatned to send the Northern Army, *Joel* 2. 1, 12, 14. And when the Jewes were to be destroyed by *Haman's* Plot, *Esth.* 4. 16.

Secondly,

Secondly, When some sore Judgement or Calamity from God is upon us, or others, for removing it; so in *Ezra*'s time, *Ezra* 9. 1. 3, 4. and *Neh.* 1. 1, 2, 3, 4. *David*, when his Child was smitten, 2 *Sam.* 12. 16. When *Saul* was slain, and *Israel* foyl'd, 1 *Sam.* 31. 13. When *Israel* fell before *Ai*, *Josu.* 7. 5, 6, 7. When the Bridegroom is taken away, the Shepherd smitten, *&c. Mat.* 9. 15. *Neh.* 9. 1. 36, 37. So *Joel*, 1. 4. 9. 12. 14. *Psal.* 35. 13.

Thirdly, When great provoking sin is committed, that calls for Judgement: when *Abner* was murdered, *David* fasted, 2 *Sam.* 3. 35. When *Israel* sinn'd by the Molten Calf, *Exod.* 33. 3, 4. with 32. 4. 25. *Israel* mourned, and left off their Jewels and Ornaments; And *Moses* mourned, and fasted a long time, *Deut.* 9. 16. 18. And the Lord harkned to *Moses* for *Israel*, *verse* 19. so in *Ezra*'s time, *Ezra* 9. 1. 3, 4, and *Neh.* 8, 9, with 9. 1, 2, 3, 4.

Fourthly, When some especial great mercy is to be earnestly prayed for; As *Ezra* 8. 21. 23. 31. To seek a right way to escape Enemies, so *Ester* 4. 16. So when Elders were to be chosen and ordained, *Acts* 14. 23. And Ministers sent forth to preach, *Acts* 13. 2, 3. For casting out of some kind, *Mat.* 17. 21. *Dan.* 9. 1, 2, 3. *Daniel* for restoring *Judah*'s Captivity, and in *Dan.* 10. 1. 12. That he might understand the Lords minde, *Judg.* 20. 26. When *Israel* had fallen before *Benjamin*,

asking, whether they should fight on, or forbear.

Upon any one, or more then one of such special *Occasions* the LORD calls his People to *Humble themselves*, with *Fasting* and *Solemne Prayer*, *Isa.* 22. 12. *Joel* 2. 12. 14.

IV. QUEST.

When such Occasions are, by whom should such a Fast be kept?

Answ. If there be such *Occasion* to a *Nation*, or to a *City*, or *Congregation*, the *Rulers* or the *Ministers* therein, should call upon all to that Solemn Duty, as in *Jona.* 3. 6, 7. 2 *Chr.* 20. 2, 3. *Ester* 4. 16. *Joel* 1. 13, 14, and 2. 12. 16.

If the Generality then neglect it, others, whose hearts the LORD toucheth should perform it, and not neglect also, least the LORD be angry with them, *Isa.* 22. 12, 13. *Amos* 6. 6, 7, as 2 *Chron.* 30. 7. 10, 11.

Thus this duty of Fasting may be performed, either

1. By persons of *many Congregations*, or places together; as at that *General Fast* under King *Jehosaphat*, 2 *Chron.* 20. 23. And that under *Ezra*, *Chap.* 8. 21. And under *Nehemiah Chap.* 9. 1, 2.

2. By one *Congregation*, or *Church* alone, as the Church in *Antioch*, or *Syria*, at the sending out

out of Two to go Preach the Gospel abroad, *Act.* 13. 2, 3. And by Each Church, where Elders were Chosen and Ordained, as *Act.* 14. 23.

3. By more or fewer (not limiting to a certain number) of Christs Disciples together; for casting out of some kind of Devil; or long Distempers, which goeth not out, but by fasting and prayer, *Mat.* 17. 21. or fasting by them on other *Occasions*, *Mat.* 9.

4. By a Family apart, as in *Zach.* 12, 13. *Ester* and her Maid, *Ester* 4. 16.

5. By a Husband and Wife together, or apart, 1 *Cor.* 7. 5. *Zac.* 12, 13. *Joel* 2. 16.

6. By a Man or a Woman apart, *Zach.* 12, 13. Old *Anna*, *Luke* 2. 37. *Daniel* alone, *Dan.* 9. 1, 2, 3. so *Nehemiah* 1. 1, 2, 3. so *Ezra* 9. 1. 3, 4.

V. Quest.

How, or in what manner should such a Fast be kept.

Answ. 1. There should be Preparation before hand, and therein

First, A serious consideration of the Cause or causes thereof, thereby the more to affect the heart.

Secondly, A forecasting to prevent all lets or hinderances by any business, or any thing that might then else be necessary to be done, if it be not prevented.

Thirdly, *seriously praying* to be duly humbl'd, and fitted for such an extraordinary duty.

2. There should be a *Beginning* the *Fast* on the *Evening* before, as the LORDS *Sabbath* begins on the *Evening* before, *Nehe.* 13. 19. When it began to grow dark, as other *Natural Days* begin, according to *Scripture*, from *Evening* to *evening*: as *Evening* and *Morning*, in the *Creation* were the *first day*, the 2d day, the 3d, 4th, 5th, 6th day, *Gen* 1. 5. 8. 13. 31. That to mourn in the night time, as *Joel* 1. 13. So the fast to the Atonement, they were to afflict their Souls from Evening to Evening, *Levit.* 23. 29. 32.

3. The *Fast* being called ‡ a Day of restraint in the Hebrew, where 'tis translated † a Solemn Assembly, *Joel* 1. 14. and *Joel* 2. 15. There should be an Abstainence.

First, From the *Marriage Bed*, from Communion therein, let the Bridegroom go forth of his Chamber, *Joel* 2. 16. Husband and Wife to give themselves to fasting, 1 *Cor.* 7. 5.

Secondly, From usual eating and drinking, *Jonah* 3, 7. *Deut.* 9. 9. 18. (If it be for many dayes, then not eating any Dainties or Flesh, *&c.* as *Dan.* 10. 3. (though in case of necessity, God will have Mercy preferred before Sacrifice, *Mat.* 12. 7.)

Thirdly, From servile working, *Isa.* 5. 8. 3. *Levit*, 23. 29.

Fourthly,

Fourthly, From Carnal Pleasures, and Recreations, and from Worldly words, and thoughts also, *Isa.* 58. 3. 13. with *Levit.* 23. 32.

Fifthly, In a Publick fast, abstaining also from *Costliest Attire*, and *Jewels* and *outward Ornaments*, as persons much afflicted would do; so *Exod.* 33. 4. *Israel* did so, and *Ninivites*, *Jonah.* 3. 7. *Joel* 1. 13.

Though not to be so in a *Private* or *Secret Fast*, but to be as usually on other dayes, that it may not appear to others, as *Mat.* 6. 17, 18. Yet to be very serious all the day in the Duties of it.

4. In the *Even* before, and in that day, persons should be very grave and solemn in all the duties, *In Reading or Expounding the Word*, Neh. 8, and 9.

In *Confessing* of *Sin*, with all due Aggravations, *Ezra* 9. *Dan.* 9.

Rending the heart especially, afflicting the Soul, *Joel* 2. 12, 13. *Levit.* 23. 29. 32.

Re-minding of the Causes, and each their own Sins, as in *Nehe.* 1. *Neh.* 9. *Dan.* 9.

In the night time also to mourn, and be afflicted in crying to the Lord, as *Joel* 1. 13, 14. 16.

In the morning also, and all the day to be very watchfull and serious in every duty rending the heart.

And this by *Believers* in looking on him whom

whom we have pierced, *Zach.* 12. 10. Believing that what is asked in Christs Name shall be done, *John* 14. 12, 13. 1 *John* 14, 15. *Psal.* 58. 8. *I'le hear what the Lord God will speak.*

5. *Remembring* what a *fast* the *Lord* hath chosen to feed the *Hungry*, &c. *Isa.* 58. 6, 7. That *Prayer* with *Alms*, may come up before the Lord, as of *Cornelius*, *Acts* 10.

6. Then seriously waiting on the Lord for a *Gracious Answer*, not for ought we have merited, but for his Sons sake, and according to his word, and wonted goodness.

Thus when *Abraham* had prayed for *Sodom*, the next day, they gat up early in the morning to the place where he had prayed, whence he might see how it was with *Sodom*, *Gen.* 19. 27.

Thus when *Habackkuck* had prayed, he then watched for an Answer from the Lord, as a Watch man watched, *Haba.* 1. at the end, *Haba.* 2. 1, 2. Thus should we watch and wait on the Lord untill he have Mercy on us, as, *Psal* 123. 2. *Psal.* 27. last *verse*, *Isa.* 30. 6. *Isa.* 40. 3. last *verses*.

Thus, that Evening, and in the Night, and the next Day, &c.

VI. Quest.

VI. Quest.

NOw what Use should we make of all this?

First, May not this *Doctrine* of *Fasting* from the *Holy Scriptures, sharply reprove* all that have the *Name* of *Christians*, and profess to be such, and yet,

1. Are greatly Ignorant of the *Doctrine* of *Fasting*, in any of the Five *Particulars* before-said, (*viz.* 1. *Of its Kindes*; 2. *Nature*; 3. *The Times*; 4. *Persons*; 5. *Manner*; as at large before.)

2. That are great *Neglecters* of this *Duty*, even when they know, or ought to know, that the Lord calls for it; see how sad it is for such in *Isa.* 22 12. *In that day did the Lord God of Hosts call to weeping, and to mourning, and to fasting*, &c. *And behold joy, and gladness*; — *Eating flesh, and drinking wine* — *And it was revealed in mine ear by the Lord of Hosts*; † *Surely this iniquity shall not be purged from you, till ye dye*; In Hebrew thus, dreadfully † *If this Iniquity be purged from you, till ye dye*; and so a silent stop: So in *Amos* c. 1. *Woe to them that are at ease in* Zion: ver. 3. *That put away far the evil day*: ver. 4. *That lye upon beds, and stretch themselves*, — *and eat the Lambs*, — *and chaunt to the viol*: ver. 6 *That drink wine in bowls*, — *but they are not grieved*

for

for the Afflictions of Joseph: verse 7. *Therefore now shall they go Captive with the first that go Captive.*

3. That when they fast Unwarrantably, Apishly, Hypocritically, &c. as before is shewed.

4. That omit this duty when God calls for it, (as by any of the four *Occasions* before shewed) because others do not perform it, as if we must sin or neglect for company; will this warrant us before the Lord?

Secondly, This *Reproof* is to be laid to heart, and may cause bitter Lamentation and Humiliation before the Lord.

Thirdly, It may *Direct* us to go speedily before the Lord in the right way of Religious Fasting, as *Zeph.* 2. 1, 2, 3. *Zach.* 8. 21. *Joel* 2. 12. to the 20th *verse.*

The Good Lord Encline the heart to make a right Use hereof, in time before the Decree bring forth, Zeph. 2. 1, 2.

Some

Some Helps for weaker Christians, to the right Understanding, and Interpretation of the Holy Scriptures; By certain Precious Rules drawn according to the Golden Lines, comprized therein, being Read, and Observed diligently, and compared together, one place with another, by divers persons, that often assembled for that end, for help to themselves, and others therein.

The Order, and Summ of the Rules.

I. *Rules that are most General*, 1.
II. *Rules about the Literal and Mystical sense*, 90
III. *Rules about places that admit of two different senses*, 2.
IV. *Rules about Natural and Spiritual things*, 3.
V. *Rules about Universal Phrases; as All, None*, &c. 2.
VI. *Rules about Promises*, 5.
VII. *Rules relating to* Israel, Jews, Jerusalem, Babylon, *in Promises, Prophecies*, &c. 6.
VIII. *Rules concerning Christ's Personal coming*, 2.
The *use* of the former *Rules* to Interpret *Scripture*, in *Directions*.

§. 1

Rules that are most General.

NO *Prophecy of the Scripture, is of any private Interpretation*, 2 Pet. 1. 20. (This

(This holds out, either this; That no man may put his own private sense upon it; or this also, That it must not be restrained to such a sense, as to be applyed to the particular times and occasions wherein the Prophets lived.) *For the Prophecy was not brought at any time by the will of man; But Holy men of God spake as they were moved by the Holy Ghost,* 2 Pet. 1. 21.

[That is, by the Indictment of that Universal Spirit, that gave all the rest of the Scriptures, and hath an insight to all Times, Ages, and Persons: And therefore must not be limited to particular sense, for such time—onely.]

The Prophets did Minister the things they Prophesied, not so much to themselves, and to their own times; but to us, upon whom the Ends of the World are come, 1 *Pet.* 1. 10. 12. 1 *Cor.* 10. 6. 11.

[Thus *Israel*'s being under the Cloud, and passing through the Sea, and being all Baptized, and all eating and drinking the same spiritual meat and drink; and the overthrowing of many of them, for their Lusting and Idolatry, and Fornications, and Tempting Christ, and Murmuring, *&c.* All these things were Types and Figures, and for our Examples, and Admonition, 1 *Cor.* 10. 1, 2. 6. 11.] Thus *Aaron, Josua, David, Solomon,* — were Types of Christ; Thus *Exod.*

25. with *Heb.* 8. 5. *Heb.* 9. 8. 11. 23, 24. *Heb.* 10. 1. 20. *Heb.* 4. 3. 8. *Psal.* 89. *Psal.* 45. *Psal.* 72.]

2. *For a right understanding and interpreting of Scriptures, That Word of Truth must be rightly divided,* 2 *Tim.* 2. 15.

That is, not onely dividing to all sorts their portions, (to the Holy and Unholy, *Ezec.* 22. 26.) But also the Scripture must be taken, not confusedly, but distinctly; according to the distinct parts and words; for every word must be taken in that sense which the matter will bear: And every matter must be referred to it's own proper, and immediate scope; according to the Particles used in the discourse: [Such as *Joyn*, or *Disjoyn*; or are *Causual* or *Conditional*, or the like; (as *And*, *Or*, *For*, *If*, &c.] And whereas many *Hebrew*, and *Greek Nouns*, *Verbs*, and *Particles*, (as שם עשה נתן פרי חלמה כי עד בו: ὡς εἰς: have various significations or acceptions) according to the placing of them with other words; that is to be taken, that suting best with the coherence of the words, agree with other Scriptures where the word or particle is evidently so to be taken; and the contrary is to be rejected. And for the right finding of the *Parts*, the consideration of the *Propositions*, of the *Transitions*, and of the *Conclusions* that are found in the Text, is necessary; because they do point

out

out the true joynts of the *Division*, which is to be made thereof.

[An Example of all this, you have in 2 *Cor.* 7. (the whole Chapter:) wherein you have several *Propositions* and *Transitions* (that is, Notes of passing over from one matter to another;) and several *Conclusions*, touching the Cases of Marriage; wherein, if no distinction or difference be made of them, all will be confused and misunderstood.]

§. II.

Rules about the Literal and Mystical sense.

3. First, in the sense of the Scriptures; Two things are observable; namely, the *Words* and the *Matter*: and both in the *words* and in the *matter*, there is a *literal*, and sometimes also often a *mystical* sense. By the *literal* sense, is meant, that which the *words* and the *matter* signifie, in the most common apprehension of all Men, that make use of such words in ordinary speech. By the *spiritual*, or *mystical* sense, is meant, that which the *words* and *matter* signifie, beyond the proper and common sense, importing also some other *Metaphorical*, or *Allegorical*, or *Harmonical* resemblance thereunto.

[Examples hereof we have in the *Fiery Serpents stinging*, and the *Brazen Serpent's healing*, *Num.* 21.

Mat. 21. 9. with John 3. 14, 15. And in the Manna from Heaven, that fed hungry Israel in the Wilderness, Exodus 16. with Joh. 6. 32, 35. The History of Abraham's Children by Hagar, and Sara, Gen. 16. 15, and 21. 9, 10. The mistery is shewed in Gal. 4. 22, 30. (See the 26, 27, 28. Rules.)

4. Secondly, In the interpretation of Scripture, the *literal* sense of the *matter* and *words* is alwaies first to be taken, according to the common customs of speech; and if it be consistent with the true nature of things mentioned in the *Word*, and not inconsistent with the tenour of Faith, in respect of the *matter*, it is to be entertained.

Examples hereof, are the foregoing instances: The *literal* sense being plainly set down and held forth in the words themselves, in the Old Testament; the mistical sense, in the New Testament.

5. Thirdly, The *literal* sense, must be gathered from the rational consideration of the words, and the scope thereof; and from the coherence of the parts of it, one with another in reference to the scope. The sense then of the *words* and *matter*, which is most consonant to the scope of the whole, and agreeable with the clear meaning of the Antecedent, and consequent *parts* of the discourse, is that which is to be taken for the proper *literal* sense thereof.

Whereunto the observation of Times, Persons, Places, Customs, Motives, and other Circumstances will be conduced; [as in John 16. 25. to the 31. Where the Disciples rightly gathered from the Words, Scope, and Circumstances of Christ's discourse then, that he spake plainly, and not mystically in Parables.]

6. Fourthly, And because the very same Word or words, and Phrases in Scripture are sometimes used in another sense, then usually; and this sometimes in the same Chapter and Verse; to know in what sense it is taken in each place, the coherence and observations before named are much to be considered. Rom. 7. 16. 22. 23. 25. Rom. 8. 2. 3. 4. The Word LAW being used in divers senses.]

7. Fifthly, The ordinary proper, plain sense of the words is never to be refused (a) (to take in another sense) except it impart something that is contrary to (b) the Analogie of Faith, or to the things mentioned therein; or that from it an absurdity must necessarily follow upon that sense being admitted. [For such a sense cannot possibly be the true interpretation. John 6. 51. 64. Mat. 12. 32. 1 Cor. 15. 12. 20. 27.] For, as God is Holy and True,

and

(a) See John 6. 51. 63. Mat. 12. 1. 14.

(b) 1 Cor. 15. 12. 20. 27.

and alwaies the same; so the true sense of his word, must alwaies be Holy and True.

8. Sixthly, Whatsoever Prophecies and Promises of the Old or New Testament, are set down therein, as to be fulfilled afterwards; although in some sense, such things were then already accomplished; yet in that sense for which they are there alleadged as future, or to be afterwards fulfilled, if since the time of the writing thereof, they are not come to passe in that sense; we must believe, they must be accomplished therein, in times as yet to come: because every word of God must be fulfilled in due time.

[As for instance; Though the New Covenant be fulfilled to many of *Mystical* and *Natural Israel*, (*Mat.* 26, 27. with 1 *Cor.* 11. 25. *Heb.* 8. 8. 10.) Yet there appears a further accomplishment, held out in *Jer.* 31. 31. to the end.

Though Christ comes to all his People, and Churches by his Spirit; yet the Apostle holds forth more, that is not yet accomplished, in *Rom.* 11. 25, 26. from *Isa.* 59. 20, 21. with *Isa.* 60. throughout; so *Rom.* 15. 9, 10. 12. *Act.* 15, 16, 17.]

9. Seventhly, The matter of *Doctrine*, and *Duty*, yea all things whatsoever, are set down in the Holy Scriptures, must be interpreted according to the Analogie or Proportion of Faith, *Rom.* 12. 6. Both according to

the Proportion of his own perswasion of those things; (which in some things is greater, in some things lesse; of some he is assured, sometimes he but thinks) suitable should be his expressions therein. Let him say, he thinks, when 'tis but so, as *Jer.* 23. 28. 31. and agreeable to the known, plain, and evident truths in other Scriptures, *Luke* 1. 31. 11. 10. Eightly, such Phrases in Scripture in one place, as seem to be contrary to another Scripture, cannot be contrary in very deed; because God is Truth, and cannot lye, nor be contrary to himself: And therefore, both those Scriptures must be so construed, as that in some sense they may both stand together in some common, undeniable truth under differing respects. [As, *Justification by Faith, not by Works*, Rom. 3. 28. 24. Rom. 4. 5. *By works not by a fruitless Faith onely*, James 2. 24. interpreted by *Gal.* 5, 6. *It's not by a fruitless Faith, but by a Faith that works by love.*] (*See* 29th *Rule*.)

Ninthly, Because the Books of the New Testament, as well as the Old, are by the same Spirit of Truth, (2 *Pet.* 1. 1. 20, 21. with 2 *Pet.* 3. 15. 2 *Tim.* 3. 16, 17. 1 *Cor.* 14. 37. *John* 16, 13.)

Therefore, whatsoever places in the New Testament are quoted out of the Old; that sense which in the New Testament is delivered, must be admitted as a meaning intended

by

by the manifold wisdome of God, in the Old Testament, although there may be in the Old Testament a further sense, or another sense also, co-ordinate, and consistent therewith; the Old being true in the *History* or *Literall* sense; the New, mentioning the *Spirituall* and *Misticall* sense.

[For Example, *Mat.* 26, 27. 1 *Cor.* 11. 25. *Heb.* 8. 8. This Cup is the New Testament, (or Covenant) for the Remission of sins, to mistical *Israel*, from *Jer.* 31. 31. 34. also of literal *Israel*; so *Mat.* 2. 15. 23. from *Hosea* 11. 1. *Judges* 13. 5 and 2 *Cor.* 6. 16. from *Isa.* 52. 11.]

§. III.

Rules about places that admit of two different Senses.

12. First, In case one and the same place of Scripture may tolerably admit of two different senses, whereof neither of them contradict the proportion of faith beforesaid; but both have a tolerable coherence therewith, then that sense that is most agreeable to the subject in hand, and most consonant to the scope of the discourse, without straining of the literal sense of the words from the proper use, and whereof the matter is most suitable to the proportion of faith, is to be ta-

ken for the true meaning of the place.

13. Secondly, If both senses have a coherence with the proportion of faith, then that sense which sutes most with the tenor of the New Covenant, and which sets forth most clearly the properties of God's Glory, and which leads most directly to the life of the Spirit, which is after godliness, is to be taken for the right sense, as being that matter which is most agreeable to the proportion of faith.

§. IV.

Rules about Natural, and Spiritual things.

14. First, As natural and sensible things expressed, are to be understood answerable to their natural and sensible properties; so spiritual things must be understood, and interpreted answerable to their spiritual properties, *John* 3. 5, 6, 7, 8. 1 *Cor.* 15. 35, to 50.

15. Secondly, Spiritual things expressed by words, which hold forth bodily matters, are to be understood spiritually, harmonically, (that is, answerable to those bodily matters in a spiritual way, or kinde.)

Instance, when humane bodily things are attributed to God, who is a spirit, and therefore hath not flesh and bones, *Psal.* 119. 73.

John 4. 23. Luke 24. 39. So the Parables and Types.

16. Thirdly, Spiritual things to be rightly understood, must be compared with Spiritual things, and must be taken in that sense that is most consonant to their common nature in Analogy of faith; (as 1 Cor. 2. 13.)

§. V.

Rules about Universal Phrases.

17. First, Universal Phrases in Scripture, as also indefinite and absolute expressions there, if they be no where restrained, they are to be understood universally, in the largest sense, as *Rom.* 14. 10. We must *All* appear before the Judgement Seat of Christ, [2 *Cor.* 5. 10.] so *Deut.* 27. 26. Cursed is he that *confirms not the words* which is expounded of *every one that continues not in All the Words*, in *Gal.* 3. 10. and *Exod.* [illegible] *and make thou them as the pattern*; is explained, *make all things so*, *Heb.* 8. 5. and *Psal.* [illegible] *Sit — till thine Enemies be under*, —— is of *all his Enemies*, 1 *Cor.* 15. 25.

18. Secondly, If the thing mentioned in universal terms in one place, be restrained, or limitted in another Scripture; then all those universal terms are to be interpreted according to that restraint. [As *Mat.* 3.

5. Then went out to *John*, *Jerusalem*, and *All Judea*, and *All* the Region round about, and were Baptized of him in *Jordan*, with *Luke* 7. 30. But the Pharisees and Lawyers rejected the Counsel of God against themselves, not being Baptized of him.] Thus all *Israel* went up with *David* to *Baaleh*, 1 *Chron.* 13. 6. that is, all the people that were with him, as 2 *Sam.* 6. 2. So Christ healed all that were sick, *Mat.* 8. 16. That is, many that were sick, as *Mark* 1. 34. [even all that came, or were brought.]

Thus the words, All *and* None, *are not always taken* Universally, *but sometimes* All *is put*,

First for *Any*, *Acts* 10. 14. I never ate πᾶν *All* (that is *Any*) common, ver. 35. But in *All* (*i. Any*) Nation; so *Rom.* 3. 20. and *Gal.* 2. 16. shall not πᾶσα *All* (*i. Any*) flesh be justified, 1 *Cor.* 1. 29. I will the Males pray ἐν παντὶ in any place.

Secondly, For *Many*, and not for *All*, as *John* 3. 26. Christ Baptizeth, and *All* go after him; So *All* held *John* for a Prophet, *Mat.* 21. 26. Ye shall be hated of *All* for Christs sake, *Luke* 21. 71. that is of very *Many*.

Thirdly, For some of every kind, as *Acts* 10. 12. In a sheet were *all* four-footed beasts, which in *Acts* 11. 6. is onely four-footed beasts; so *Luke* 11. 42. Ye tithe *all* Herbs

Luke

Luke 18. 12. It is be *all*, that is, *all* kinds that are tithable, or worth tithing.

Fourthly, For *all* of that kind that is there spoken of, as *all* things are lawfull for me, 1 *Cor* 6. 12, and 10. 23. that is, *all* indifferent things are lawfull for me; so 1 *Thes.* 5. 20, 21. Dispise not Prophecyings, prove *all* things, that is, *all* in Prophecying, as *Acts* 17. 11. 1 *John* 4. 1. so *Rom.* 8. 28. *All* things work, — for good, — that is *all* afflictions, of which he speaks, *verse* 17, 18. 36.

Thus General Negations *or* Denialls, *are used diversly, for sometimes they are put for,*

First, *Denying it in the sense or matter there spoken of*; as in *John* 9. 2, 3. *Neither* hath this man sinned, *nor* his Parents; (that is, not so sinned, as to bring this blindness.) so *John* Baptist was *not Elias* [in the Jewes sense;] *John* 1. 21. (though he was *Elias*) mystically, *Mark* 9. 13. *Mat* 17 12.) So 1 *Sam.* 20. 2. Yet *Saul* spake *not any* thing that day, (that is, about the matter of *David's* absence.)

Acts 25. 8. *Neither* against the Law nor Temple nor *Cæsar*, have I *sinned at all*; so *David* said, *If* there be iniquity in me, let, — *Psalm* 7. 3, 4. that is, in the way that they charge me.

Secondly, *Denying it to be done to purpose*, *Jer* 32. 23. Done *nothing* of all — Commanded, *Jer.* 42. 21. *Not* obey'd *any thing* for which God

God set me, *Jer.* 32. 20. You have *only* [illegible] *evil*, from the youth; (*i.* no good to purpose;) Thus other Scriptures, or common sense, shew, that such Universalls must be so limitted.

§. VI.

Rules about Promises.

19. First, The promises of believing to the Righteous, Obedient, *&c.* are to be understood, as 1. relating to Christ the head, and to his members, and by him, in whom all the promises of God are yea, and in his *Amen*, unto the Glory of God, 2 *Cor.* 1. 20. with 1 *Cor.* 1. 30. and *Colos.* 2. 19. with *Col.* 1. 18, 19. and *John* 1. 16. *Gal.* 3. 8. 16, 17. 29. *Jer.* 23. 6.

Hence follow these Inferences;

First, That all these good things that God hath promised to his people in the Scriptures, must all be made good to them one time or other, in, or by Jesus Christ.

Secondly, That as Christ is true a Man, consisting of both Body and Soul, and both in Soul and Body was made like to us in all things, sin onely excepted, *Heb.* 2. 17. *Heb.* 4. 15. So all the promises, (which in him are all *yea* and *amen*,) must have their accomplishment,

plishment, not onely in respect of his Soul, but also of his Body.

Thirdly, That the Rule by which all *Allegorical* and *Mistical* truths are to be understood, is to refer them to the life of Christ, both in his Spirit, and in his body; and as they suite with the Glory of God, manifested in him who is the head; so they must be apprehended as true also, proportionably in the Members.

20. Secondly, The chief scope of all the Prophets, and Psalms, and Law, was to hold forth Christ's Coming, Suffering, Glory, &c. 1 *Pet.* 1. 10. 12. *Acts* 3. 24. *Acts* 26. 22, 23. *Luke* 24. 27. 44.

21. Thirdly, Many Promises and Prophecies, are not fully accomplished at one and the same time; but have their severall degrees and times of their accomplishment, according to several dispensations. [As, that the Gospel should be preached to the Gentiles, *Gen.* 3. 8. 28. *Acts* 11. 1, 2. 18. *Acts* 15. 14. 16. *Acts* 13. 46. *Revel.* 14. 6.]

22. Fourthly, Many Promises and Threatnings that are delivered in absolute words, are to be understood with a condition implied; as *Jonah* 3. 2. 10. Forty dayes, and *Nineveh* shall be destroyed, with *Jer.* 18. 7, 8, 9, 10. At what instant I speak to a Nation to pluck up, and to destroy; if that Nation turn I will repent; so 1 *Sam.* 2. 30. 1 *Sam.* 13. 13, 14.

Thus

That when the Effect, or some blessing are promised in absolute words; [*Not one of these shall be lost*;] the means tending to that end, are implyed: [*As supposed, herein the Mariners must use their best furtherance to preserve all*; Acts 27. 24. with *Psal* 31.

23. Fifthly, In promises and threatnings, God is said to have given, or done a thing, and things are said to be done, when the thing is certainly to be given or done in due time. Thus God calls things that are not as though they were already. [As *Rom.* 4. 17. with *Gen.* 17. 5. *Isa* 9. 6. To us a Child is born.]

§. VII.

Rules relating to Israel, Jerusalem, *&c. In Promises, and Prophecies.*

24. First, The Parts, or Quarters of the World, *East*, *West*, *North* and *South*, mentioned by the Prophets of *Israel*, are to be understood as relating to *Israel*, especially to *Jerusalem*; that such places were seated thence, (*viz.*) *East*, *West*, *North* or *South*. [As, the King of the *South*, or *North*, *Dan.* 11. The Kings of the *East*, *Rev.* 16. 12. The *Northren* Armies, *Joel* 2.

25. Secondly, The Names of all the Parts of the *Jewish* State; as *Sion*, *Jerusalem*, the Tem-

ple,

ple, and the *Institutions*, and *Administrations* that were used there, and towards them.

[As the *Priests*, *Levites*, *Altar*, *Arke*, *Table*, *Candlestick*, *Sacrifices*, *Covenant*, *Circumcision*, *Passover*, *Tabernacle*, and such like:] were all *Figures*, *Types*, *Representations* of Christ, and his Mystical body, and of some things Analogical in him, or his *Church*, or of his *Dispensations*, *Institutions*, or *Administrations*, in or towards them, in a *Spiritual*, *Mystical* way, among the *Gentiles*, who *mystically* are *Jews*, and the *Israel* of God, (as 1 *Cor.* 5. 7, 8.) Christ our *Passeover* is sacrificed, —— keep the Feast, not with *Leaven of wickedness* but with *Unleavened bread of sincerity*: *Purge out the Old Leaven* *Heb.* 3. 6. and 4. 3, 5, 8, 9. 11. *Heb.* 8. 5, 6, 8. *Heb.* 9. 1. 8. 22, 23. 28. *Rom.* 2. 27, 28. *Gal.* 3. 8. 27, 28.

26. Thirdly, Thus the dispensations of God's mercies, chastisements, and other dealings of the Lord, towards that Nation of *Israel*, were (at least many of them) *Typical* of like dispensations, some way *Analogical*, to be used on the like occasions towards gentile believers, untill they be both brought into one Fold.

[Thus all *Israel* eate the same spiritual *Manna*, and drank of the *Rock*, which was Christ; yet God was offended by their sins, and smote them: These things were *Types*, 1 *Cor.* 10. 1, 2, 3, 4. 6. 11. *John* 6. 32. 41. 49.

27. Fourthly, The Enemies of *Israel* of old, and their proceedings, were Types of the Enemies of God's *Israel* in Gospel times, and of their proceedings; thus were *Edom, Balaam, Babylon, &c.* 2 Pet. 2. 15, 16, 15. *Jud.* 11. 14. *Jer.* 51. 8. *Rev.* 8. 2, 4. and 17. 15.

28. Fifthly, Three things are mainly insisted upon by the Prophets of old, concerning the *Jewish Nation*.

First, The *Chusing* of them, and gathering them out of the World, to be his peculiar people —— and setting of them to do him service.

Secondly, Their *Sins* against God, and his just punishments, scattering them from their settlement through the World.

Thirdly, Their *Restitution* to their former state, or to a better condition, upon their repentance, and the Ruine of their Enemies.

[For instance, this is the substance, of *Moses* his song, *Deut.* 32. 3 to *verse* 44. of *Isaiah*, 1. 2. to *Isa.* 2. to *verse* 6. *Isa.* 2. 6. to *chap.* 5. of *Isa.* 5. 1. to *Isa.* 9. 8. *Isa.* 9. 8. to 13. 2. *&c.*]

Now as these things comprehend the whole matter of God's work *Historically* about his Church of Old, so the same things are the subject of the *History*, and prophecies of the *New Testament*, and the Design of God towards his People, until the end of the World.

A due consideration had of the Order and Methodical proceedings in these, and the like things, which are very often spoken of, observing the periods & beginnings, and the middle proceeds, and what is annexed, or adjoyned to each of these orderly, is the surest way to find out the peculiar sense of each Phrase, in each of these parts; which must be bounded and eyed, as by Joynts and Legiments, each by his proper place, and what must be suitable thereunto in the Literal sense.

29. Sixthly, In the Predictions of things to come, that which is undoubtedly cleare according to the Letter, must be made a ground to interpret other things by, which are doubtfull, and not so clear. And nothing whereof the sense is doubtfull, must be understood, as to over-throw, or thwart that whereof the sense is clear, and wholesome, and good in the Letter: (As in the 10th Rule before.

§. VIII.

Rules about Christ's Personal Coming, and the Time thereof.

30. Fifth, *The Scriptures speaks of Christ's personall coming variously*, (viz.)

First, This His personal coming (by his Incarnation, (*John* 1. 14.)

Secondly,

Secondly, His Manifestation after *John's* Preaching.

Thirdly, His Infusion of his Spirit; *I le come unto you, and Baptize you with the Holy Ghost*, *John* 14. 16. 18. (*Mat.* 3. 11.)

Fourthly, His Converting and Visiting Souls. *Zach.* 12. 10. *Cant.* 5.

Fifthly, Lastly, Christ's Personal Coming the second time, to reward his Servants that wait, and judge his Enemies, *Heb.* 9. 28.

The *manner* of Christ's personal coming from Heaven, seems to be the most clearly set down, and to be understood according to the Letter of the Angel's words (at his Personall Ascention,) to the Apostles, that were steadfastly beholding it; saying to them thus; *Ye men of Galilee, Why stand ye gazing up into Heaven? This same Jesus who is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven*, Acts 1. 10, 11.

31. Secondly. As for the time when this Personal Return shall be, and how long he shall absent from us, in Heaven Personally, that of *Peter*, in *Acts* 3. 21. seems also to be very clear, and to be understood according to the letter, (*viz.*) *Whom the Heavens must Receive*, [that is, his bodily, personal presence] *Untill the Restitution of all things, which God hath spoken by the mouth of his Servants, the Prophets, since the World began, then he shall send*

Jesus

Jesus Christ, verse 20, 21. And that this return of Christ from Heaven, here spoken of, is his *Second Coming*, or his Personal Bodily coming, seems no less clear, by *Heb.* 9. 28.

The Use of the Rules that are given for Interpreting Scripture.

TO reflect upon the Scriptures, according to those Rules aforementioned; proceed thus,

First, Take the *Literal* sense of the words into your Consideration, and according to it, gather the matter, and the scope of the discourse; by the 3d, 4th, and 5th *Rules.*

Secondly, When you have gathered the matter and scope of the discourse, observe the parts thereof; (According to the 2d *Rule.*)

Thirdly, When you have done this, then look upon the particular sentences of the discourse, as they are placed in each part; to consider each of them simply what their *Literal* meaning is, in that part of the discourse where they are found.

Fourthly, When the *Literal* meaning of each sentence singly considered, is understood; then look upon the sentences in their coherence towards one another in their connections, or other particulars; and see whether the same *Literal* sense, will agree with

the *Periodical* connection of the sentence in the same discourse, and will rationably answer the scope thereof.

Fifthly, If then a doubt arise concerning the meaning of any sentence or word; prove it thus:

1. Consider distinctly, whether the doubt doth arise from a word, or from a particular, or from the whole frame of the sentence, in it's own parts; or from both at once, or from the coherence that one sentence hath with another, or from the coherence that it hath with the whole matter and scope.

2. When you have found where the doubt doth properly and distinctly arise; then consider all that is clear and undoubted, in all the adjoyning words and sentences; and see whether that which is clear and undoubted, will not give light to that which is obscure and doubtful.

Sixthly, Compare the doubtfull sentence with other paralel places of Scripture, which have the same expression, or speak more plainly of the same matter; and let the clear place be a Rule to understand the dark thereby, according to the Analogy of Faith, *Mat.* 12. 2. 7.

Seventhly, When all this is done, if yet any doubt doth remain, then the matter it self, whereof the doubt is made, is to be referred to the general grounds of Truth, in

the

the Analogy of Faith; and so far either *Mystically* or *Literally*, the doubtfull sentence can be understood to agree therewith; it should be interpreted. At least, no sense is to be admitted, which doth contradict the Analogy of Faith.

Queries about Saints, Answered.

Quest. I.

VVHo are *Saints?*

Answ. Persons believing in God through Christ, who are Sanctified by the Holy Ghost, *Eph.* 1. 1. 1 *Cor.* 1,2. 2 *Cor.* 1. 1. and 9. 1. 12.

Quest. 2. *Are not Angels Saints?*

Answ. Though Angels are *Holy Ones*, yet Believers are called *Saints*, distinguished from the *Angels*, who are called *Principalities*, and *Powers*, and *Angels*, *Eph.* 1. 20. and 1. 15. 18. and 3. 8. 10. *Rev.* 5, 5. 8.

Quest. 3. *Whether are not Believers called Saints, but only after this Life?*

Answ. Yes, *here*; Believers alive on Earth, are called Saints in Scripture often; as in all the former places cited, and many more, as *Acts* 9. 3. 27. *Saints that dwelt at* —— *He called the Saints and Widows*, ver. 41. *Rom.* 12, 13. *Distributing to the necessities of the Saints*, Rom. 15. 25, 26. *ministring to poor Saints in* Jerusalem;

And thus it is Translated *Saints* in all our Bibles, Old and New, and in the Common Translation, and even by the Rhemists themselves.

Quest. 4. *Whether doth the Scriptures call any Saints after Death?*

Answ. Yes, it calls such as *here* were Godly people, *Saints* after Death, as *Mat.* 27. 12. *Many bodies of the Saints that slept*, arose at Christs Resurrection, and were seen of many, so 1 *Thes* 3. 13. *The coming of our Lord Jesus, withall his Saints*, with Chap. 4. 14. so *Jude* verse 14. *Behold the Lord cometh with ten Thousands of his Saints to execute vengeance on all the Ungodly*; then (as *Rev.* 11. 18.) *He will reward his Prophets and Saints.*

Quest. 5. *What is shewed us in Holy Scriptures concerning Saints departed, or their enjoyment or work?*

Answ. Their Soul or Spirit not being slain, or not dying with the Body, [as *Mat.* 10. 28. *Fear not him that can kill the Body, and not the Soul*; and *Stephen* dying, said, *Lord Jesus receive my Spirit*, Acts 7. end.]

First, They are said to be *with the Lord*, present with him, 2 *Cor.* 5. 1. 6. 8. and 12. 1, 2.

Secondly, To be in *Paradise* with Christ in respect of Joy and Pleasure, *Luke* 23. 43.

Thirdly, The souls of Martyrs are said to *Cry* to God day and night; *How long Lord,*

Holy

Holy and True, doest thou not avenge our blood, Rev. 6. 10.

Fourthly, When Christ was Transfigured, it's said, *Moses* and *Elias* (who was taken up to Heaven) talked with Christ, *Mat.* 17. 2, 3. They appeared in a Glorious manner; and they spake of Christs Death which he should accomplish at *Jerusalem*, *Luke* 9. 29. 31. and *Peter*, *James* and *John*, saw them, and knew them; and *Peter* said, *Master, It's good to be here.*

Whence these things (amongst others) may be observed.

First, Saints departed, may appear to Saints living on Earth, *Mat.* 27. 52, 53. *Many Saints that slept, arose, and appeared to many in* Jerusalem, after Christs Rising, *Dan.* 8. 13. *Daniel* in a Vision, *heard one Saint speaking, and another Saint said unto* (Palmom) *that certain Saints that spake, how long shall be this Vision of the dayly Sacrifice*, and ver. 14. *And he said unto me, unto a Thousand and Three Hundred Night-dayes*, ver 19. *I* Daniel *sought for the meaning; then stood before me as the appearance of a man; and I heard a mans voice, which called and said*, Gabriel, *make this man understand the Vision*, which he did. Here is the speaking as well of Saints as of Angels, to discover secrets.

Secondly, What understanding and wisedome Saints have, may be judged of by this.

First, At the Resurrection, *Saints* shall be as the *Angells* of God, *Mat.* 22. 30. *Mark* 12. 25. Angels are of great wisdome and understanding, 2 *Sam.* 14. 17. Angels can quickly, swiftly, move from place to place, as *Gabriel*, *Dan.* 9. 22. These Angels are Holy, Righteous, Good, without any sin; delighting to do service to God, and to any of his Saints, being sent forth to Minister to them, *Mat.* 18. 10. and 25. 31. *Luke* 16. 22. *Heb.* 13. 2. and 1. 7. 14.

Angels are Spirits in themselves, invisible; yet sometimes appearing as men; sometimes speaking as with a mans voice, 2 *Kings* 6. 17. *Elisha*'s servant saw them not at first, *Heb.* 13. 2.

Secondly, The Saints, when the Lord shall bring them with him, they shall come in perfection of Holiness, and Excellencies, 1 *Thes.* 4. 14. *Zach.* 14. 5.

And its judged, they have the same Perfection, and Excellencies now, that then they shall have; and why not all the aforesaid properties of Angels?

Angels Ministring Help to Saints, { *Temporal, & Spiritual.*

THere is a *special presence* of God, suted to the condition of his People in Trouble; there we take in the comfort of his special presence; he comes, and brings Thousands of Angels with him, 1 *Kings* 22. 19. Wherever he goes, Angels accompany him.

There is an Administration of Angels that is very comfortable.

First, In the *Day of Affliction and Trouble*; it is comfortable.

Secondly, *Peculiar* to Saints.

As to the first, You will find wherein this comfort lies in divers particulars.

First, Our *fear* is much *abated* by the Administration of Angels; *What ailest thou* Hagar? *fear not*, said an Angel to her, *Gen.* 16. An Administration of Angels to put off from Fear, Darkness and Clouds flee away. They are invisible in Gospel dayes; but sometimes we find our hearts are eased on a suddaine; that is, often from the Ministration of Angels.

When Christ was in a desolate state, in a wilderness amongst wild beasts, Angels comforted him, *Mat.* 4. 11. so did Angels in his Agony in the Garden, before his death, *Luke* 22. 43. Here he was in a great Agony, and the Angels supported him.

Secondly, They ſtand *round about us* as an Army, *Pſal.* 34. 7. *The Angels of the Lord encampeth round about them that fear him*; as an Army, they Encamp about us: Whatever inſtruments of war are againſt us, there are Regiments of Angels for us: Though our Enemies march up, they cannot be ſo near, but a guard of Angels is between them and us. This is a great ſupport unto the Saints, if they could believe it. You ſee how eaſie it is with God to make our Enemies become weak, to put a voice of fear amongſt them. In 2 *Kings* 2. 11. *Eliah*, with *Eliſha* walking, were parted by a Chariot and Horſes of Fire. The Prophet *Eliſha*'s Servant ſeeing many Enemies, feared, till his eyes were opened, and then he ſaw Chariots of Fire, and Horſes of Fire, more with them then againſt them, 2 *Kings* 6. 15, 16, 17, 18.

To have ſuch a ſtrength about us as Angels, ſo full of wiſedome, that behold the Face of the Lord continually, muſt needs be comfortable.

Thirdly, The Angels comfort us, by *ſetting needfull Scriptures* upon our hearts; they know all from *Geneſis* to the *Revelations*, and make application of Truth ſeaſonably. O! how frequent is it in our experience, that opening the Bible, a Scripture is caſt in ſo ſeaſonably, that we can almoſt forget our ſorrow; *Luke* 1. 34. ſaith *Mary*, *How ſhall this thing be?*

the

she knew not what to make of the matter, till the Angel instructed her; she could not be ignorant what was written, *A Virgin should conceive*; but the Angel informs her in the meaning of it: so God directs his Angels to give answers; as *Daniel* saith, *While I was speaking in prayer, an Angel Administred, and Talked with me, Dan.* 9. 21, 22. When the soul lyes sorrowing in prayer, He gives an Answer, Angels Administer to us.

Secondly, Now, that this is a *peculiar mercy*, a dispensation not common, and because it is so, it's the more comfortable, as in *Heb.* 1. 14. They are sent to Administer to the Heirs of salvation; so that expression in the Psalms, *He shall give his Angels charge over them, Psal.* 91. 11. surely it is, that they should comfort them in the evil day; and *Mat.* 18. 10. They are termed, *their Angels*, and *Psal.* 34. 7. They are said, *to encamp about* them that fear the Lord; they are *peculiar* to them; *Lot*, shall have an Angel or two, to bring him out of *Sodom*, *Gen.* 19. *Israel*, shall not want an Angel to lead them out of *Ægypt*, *Exod.* 14. 19. and 23. 20. *Daniel*, an Angel to shut the Lyons mouth, *Dan.* 6. 22.

O! the Lord can deal strangely with Enemies and Adversaries, and stay their rage and venome; that though they come out with vapouring and revenge; he can deal with them, as he did with *Esau*, when he came forth

forth against *Jacob*, *Gen.* 32. 1, 2. The Angels of Gods Host went with *Jacob*, *Mahanaim*, that is, Armies, (as the same word is, *Song* 6. 13.)

The Lords people are a *peculiar people*, and he deals *peculiarly* with them.

The Angels, they help to *right apprehensions* in prayer, and they bring answers of prayer.

God never speaks by Angels, but he puts some Character on those he speaks to, as those that fear the Lord, or Heirs of Salvation, *&c.*

Now why it is they enjoy more then Kings and Princes, that they can say more of the presence of God and Angels when they are in trouble; I shall give you an account (which will help us with more ease to raise our Expectation) hereafter; and now only apply what hath been spoken.

Application.

This God, is our God; he preserves the World, and every Creature, according to a set way; Refreshing, and Comforts are handed over according to a set method, *Hosea* 2. 21, 22. *I will hear the Heaven, and the Heaven shall hear the Earth, and the Earth shall hear the Corn, the Wine and Oyle.* If a people want Corn, Wine, Oyle, how will the Lord Administer them? in such a way, the Corn must go to the Earth, the Earth to the Heaven, *&c.* And thus the Lord conveys,

that

that all may be usefull. Ordinarily, the Lord hath a series, and a method in his Providences, to throw off means, and slight them is not sutable to God.

Amongst the Creatures, there are some that have no Life; others have sense and motion; there are a third sort, that have not onely these, but reason; and there are a fourth, and they are higher, they are the Angels, and they stand next to God. Those have onely sense, are put under the conduct of men; And so man that hath reason, but wanting the wisedom and conduct of Angels, is left to them.

Leap not over one series of Gods Providence, but acquaint your selves with what he doth by Angels: we are too prone not to mind this Administration, 1 *Cor.* 11.

There is a presence of Angels; Let us make use of it in our Thoughts and Meditations. This may be the Reason many lye in the Dark, not considering the help the Lord Administers by their fellow servants.

Wicked Angels have a great deal of power, and therefore Satan is called, *The Prince of the Aire, working in the Children of Disobedience, Ephe.* 2. 2.

Again, it shews, though there be a Dominion given to man, yet the Angels have a superiority; Angels are administring spirits, and thinks it not too much to administer to the Heirs of salvation. This

This is that which *Adam* had not at first; The Angels have not so much a Dominion over us, as a charge of us; in Prison, in a Dungeon, Poor, Disgraced; the Angels think themselves not too good to Administer and it is the Saints onely have this Priviledge.

Now, as for the *Evil Angels*; what was their *sin*? 1 *Tim.* 3. 6. They could not bear this; There is some ground to believe, *Pride* was the cause of their *Fall*; And the *Rise* of their *Pride*, what could it be? but foreseeing the Humane Nature, (a Nature lower then Angels) should be taken into Communion and Fellowship; and that Angels should administer to Creatures so low; this was their Destruction. Men cannot bear their Equalls, much less their Inferiours, should be lifted up above them; but rather bring all into confusion. Just so it was with the Angels, being such Excellent Creatures, they could not bear that their Inferiours should be taken into a Hypostatical union with Christ, God, and Man in one Person, and men with him lifted over their heads, and they become administring spirits to them.

Thus the Lord hath raised man, to the envy of the most Glorious Creatures; and they are brought down to administer to such poor inconsiderable ones; A Child, an Infant; Such as the great ones of the world slight;

flight; the Glorious Angels hover over; Answer their doubts, and allay their fears; so that a Dungeon becomes a Heaven, full of Glory and Light; as when an Angel came to *Peter*, the room was full of Light, Bolts fall off, Doors fly open, Chains are loosened.

Be humble for sin, make peace with God; go out, and expect comfort in the dayes of misery; God and Angels shall be with thee: Say, Father thou hast Angels in Heaven with thee, Lord let me have this administration; They will bring seasonable Scriptures to your mind.

This by the way, what use we are to make of the Angels presence; whence it is, that the Lord comes thus to Saints in the worst times and condition; this will support your Faith in an Evil Day. Let us strengthen Faith by all wayes and means. I shall shew you, that there is a great deal of ground to hope and trust, that when the Lord brings into trouble, the Lord will preserve us there.

The Souldiers safe, and certain way,
Eternal Life that gain he may.

Honoured sirs,

COnsidering your Employment as Souldiers, and that thereby you are like to be often kept from hearing Sermons; I who am an Antient Minister of the Gospel, and Souldier of Jesus Christ, having had Meditations given in into me (being under restraint) suitable to a Souldiers condition, for their spiritual furtherance to Eternal Life, (which my soul longs after;) [seeing, *What will it profit one to gain the whole World, if he loose his own soul? Mat.* 16. 25.] I have taken the pains to write them down for your Benefit. And I do humbly beseech you, that it may not be grievous to you, to take the pains to read them over seriously, and to pray for the Lords blessing them to your Everlasting good.

Honoured sirs, if thus you do, and if you be good souldiers of Jesus Christ, enduring hardship, and fight the good fight of Faith, (2 *Sam.* 6. 12. 2 *Tim.* 4. 8.) Then assuredly after this warfare, after this short flitting life is ended; you shall enjoy a Crown of Glory, that never fades away. O sirs! Do you not all desire this? and would you have it in good earnest? then you must strive for

it,

it, *Luke* 13. 24. and enter in at the ſtrait gate, that few (in compariſon) enter in at, *Mat.* 7. 13, 14. which is the deſire of him, who in Love would ſerve the meaneſt ſervant of Jeſus Chriſt.

H. J

When thoſe ſouldiers came to *John Baptiſt*, and asked of him, *What ſhall we do? Luke* 3. 14. He anſwered; *Do violence to none, neither falſely accuſe any. and be content with your wages.*

Queſt. 1. *Who then is the Chief Generaliſſimo of all ſuch ſouldiers?*

Anſw. Michael, or Jeſus Chriſt, *Rev.* 12. 7.

Queſt. 2. *Who is the Adverſary Generaliſſimo, or the Oppoſite Chief Commander againſt all ſuch ſouldiers?*

Anſw. The Dragon, the Devil, that Old Serpent, *Rev.* 12. 7, 9.

Queſt. 3. *Who are on the Dragon's ſide? and that fight againſt Chriſt and his ſouldiers?*

Anſw. 1. Evil Angels or ſpirits, *Rev.* 12. 7. and the Devil; and they have their wiles (as *Eph.* 6. 11, 12.) The depths of ſatan, *Rev* 3. 24. His devices, 2 *Cor.* 2. 11.

2. Alſo the World; namely, the luſts of the fleſh, the luſts of the eyes, and the pride of life; all theſe are againſt God, 1 *John* 2. 16. The Amity of the World being Enmity againſt God, *James* 4. 4. And fleſhly luſt, fights againſt the ſoul, and wounds it ſore,

1 *Pet.*

1 *Pet.* 2. 11. so doth all sinfull receiving honour of men, and men-pleasing more then God, *John* 5. 44. *Gal.* 1. 10. 1 *Pet.* 4. 3, 4.

3. A third sort of Enemies, and the most dangerous, are within our selves; *The strong holds, and imaginations, or ill thoughts there,* 2 *Cor.* 10. 5.

Quest. 4. *What are these strong holds that must be battered down?*

Answ. Those strong holds are,

1. The blindness of mind, whereby we see not our natural unbelief, and loftness, and deadness in sins, by nature; being without Christ, and so under Gods Curse (if we dye so) *Eph.* 2. 1, 2, 2, 12. *Gal.* 3. 10. *John* 16. 9.

Quest. 5. *What are these Imaginations, or Thoughts, that must also be subdued?*

Answer. 1. They are the vain wicked thoughts against God, or his word, or people. As if God were a hard cruel master (reaping where he sowed not, *Mat.* 24, 25, 26.) and that therefore God will damn them; and hence they will not do their uttermost to please him.

2. Against the Scriptures, as if they were not inspired of God, 2 *Tim* 3. 16. 2 *Pet.* 1. 21.

3. Against Gods people, as if their life were madness, (*Acts* 26. 24.) and thinking strangely of their strictness and preciseness, (1 *Pet.* 4. 3, 4. 2 *Kings* 9. 11, *Wisd.* 5. 4.

and

and some verily think they ought to do many things against them, *Acts* 26. 9. 11. These strong holds and imaginations must be cast down, 2 *Cor.* 10. 4, 5.

Quest. 6. *What weapons must be used to Batter them down withal?*

Answ. The weapons of this warfare are not carnal, but are mighty through God to cast them all down, 2 *Cor.* 10. 4.

Quest. *Which are these weapons?*

Answ. 1. The Law of God being set home slayes them, and makes sin to abound, and to be exceeding sinfull, who before that were alive and lively, *Rom.* 5. 20. and 7. 9, 10, 11, 13.

2. The Gospel, which is glad tidings of a Saviour, to save such from all their sins, and from the curse of the Law, *Luke* 2. 10. *Mat.* 1. 21. *Gal.* 3. 13. *Acts* 13. 38, 39.

3. The Holy Spirit which Jesus Christ hath promised, shall convince.

1. Of sin, That they believed not in Christ, but were lost, undone, without Christ, *John* 16. 7, 8, 9. *Mat.* 18. 11. *Rom.* 7. 23, 24. *Eph.* 2. 12.

2. He shall convince them of Christ's Righteousness, that is perfect and absolute; by, and in which alone, a sinner may stand just before the most Holy God; and by which cloathing, all their filthy nakedness may be covered from Gods eyes, so as to account

Righteousnesse unto them, *John* 16. 10. *Rom.* 3. 21, 22, 24, 25, 26, and 4, 5, 6. *Phil.* 3. 8, 9. 2 *Cor.* 5. 21. *Rev.* 3. 18, and 19. 8.

Quest. 7. *When these cannot Pray, and have no grace at all, and know not Christ, nor any thing as they should; what may such do?*

Answ. They should behold Gods wonderfull love, that promised to powre out his spirit of grace, and supplication; and they shall look on him whom they have pierced (by their sins,) and they shall mourn over him, as one mourneth for his onely Son, *Zach.* 12. 10.

Quest. 8. *When these finde they are very filthy Creatures, and have very stony hearts, and have not the Holy Spirit, but an unclean spirit, what shall they do?*

Answ. These must look on and pray over such blessed promises as these (as I that write this, have often done, and have received much good thereby; the Lord in great mercy having left us these good promises, that such sensible sinners might make use of them in pleading with him) *Exod* 26. 24, 26, 27. *I will wash them from their filthiness,* —— *I'le take away the stony heart,* —— *I'le powre my spirit upon them.* I have often pleaded on my knees thus; Lord, thou hast said it, Lord, therefore do it; wash my filthy soul and body in that blessed fountain, the blood of thy dear son, (*Zach.* 13. 1. *Rev.* 1. 5.) Lord, thou hast

haſt ſaid, I'le take away the ſtony heart; Lord, here is a hard ſtony heart, O take it from me, and give me a heart of fleſh; O Lord, I want thy holy ſpirit, and I have an unclean ſpirit; but Lord for Chriſts Jeſus ſake, powre thy ſpirit upon me. Thus have I done day after day, and week after week, and at laſt the Lord hath graciouſly heard me, and comforted me.

Queſt. 9. *But what if our Enemies that have ſuch Wiles, ſuch Depths and Devices, or our own Luſts within us, ſhould ſometimes Rebel, Prevail over us, and carry us away Captive; what will become of us then? or what ſhall we then do?*

Anſw. 1. Do not deſpair of Gods mercy, which is infinite; as ſome good ſouls have badly done, *Lam.* 3. 18. *Jon.* 2, 3. *Iſai* 49. 14. And ſome bad ones, to their own hardning in their ſins, *Jer.* 2. 25. and 18. 12. So to bring on themſelves ſwift deſtruction, 2 *Pet.* 2. 1.

2 But do theſe three things, and all ſhall be well.

1. Confeſs your ſins with all their aggravations, and with loathing your ſelves, 1 *John* 19. *Jer.* 3. 12, 13. *Ezec.* 36. 31.

2. Behold Chriſt Jeſus, as pierced by them, and for them, *Zach.* 12. 10. *Rom.* 7. 24, 25.

3. Thus have godly ſorrow for them, with the ſeven fruits thereof, 2 *Cor.* 11. 10.

Again, thus may come thereby a bleſſed

recruting and repairing all that was lost.

Quest. 10. *But, how then may we be strong enough and well armed, and so fight as to prevent our being so prevailed against and captived?*

Answ. from *Eph.* 6. 10, 11, 14, 18.

1. Be strong, (not in your selves, but) in the Lord, and in the power of his might.

2. Put on the whole armour of God, Namely,

1. Having your loyns girt about with truth or sincerity; for God loveth truth in the inward parts, *Psal.* 51. 6. and 119. 80.

2. Having on the brest-plate of righteousness.

1. Being quite stript of your own, and found in Christs Righteousness, *Phil.* 3. 8, 9.

2. Having a holy, full resolution to respect all holiness and righteousness, according to the Ten Commandments, *Psal.* 119. 6. *Mat.* 22. 38, 40.

3. And your feet shod with the Gospel, that brings peace, and so be prepared to wade through all Difficulties.

4. Above all, taking the shield of faith, (rightly believing in Gods Name, and in Christ, *John* 4. 1.) so to quench Satans fiery darts, *Isa.* 50. 6, 7.

5. And (for a Helmet) the hope of salvation, 1 *Thes.* 5. 8. For hope maketh not ashamed, *Rom.* 5. 5. *Heb* 6. 19, 20

6. And the sword of the spirit, which is

the word of God; So was *David* kept from sin, *Psal.* 119. 9, 11. so Christ overcame Satan, *Mat.* 4.

7. Buckling all on with praying alwaies, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all Saints; all these are in *Eph.* 6. 10, 18. Thus Arme your selves day by day, Arme! Arme!

Quest. 11. *But if we should begin to minde Heaven, and make a profession of Religion, we are never like to hold out, there will be so much trouble in that way?*

Answ. If you resolve, and begin to purpose, hope, that he that helps you, and begins that good work in you, will perfect it to the day of our Lord Jesus, *Phil.* 1. 6. looking out to Jesus, who is the Author and Finisher of our faith, *Heb.* 12. 2. Knowing this, that we must through much tribulation enter into the Kingdome of God, *Acts* 14. 22.

Quest. 12. *But if we meet with mocks and scorns, and be jeared at, and be ill spoken of; How shall we able to endure it? we shall be ashamed, and never hold out?*

Answ. 1. Jesus Christ saith, Blessed are you when men Revile you, and speak all Evil against you falsely, — Great is your reward in Heaven, *Mat* 5. 10

2. *Moses* chose rather to suffer affliction with God's People, then to enjoy the plea-

ſures of ſin, which are but for a ſeaſon, *Heb.* 11. 25, 26.

3. The Apoſtle *Peter* ſaith; let none ſuffer as an Evil doer, but if any ſuffer as a Chriſtian, let him not be aſhamed, but glorifie God on that behalf, 1 *Pet.* 4. 14, 15, 16.

4. The Apoſtle *Paul* ſaith; if we ſuffer with Chriſt, we ſhall reign with him, and be glorified with him; and he reckoned that the Afflictions of this preſent life, are not to be compared to the glory that ſhall be revealed in us, 2 *Tim.* 2. 12. *Rom.* 8. 17, 18. And ſaid, *Our light Afflictions, which are but for a moment, work for us a far more Exceeding, and Eternal weight of Glory*, 2 Cor. 5. 17.

O ſirs, If thus you chuſe *Moſes* bleſſed choiſe, (*Heb.* 11. 25.) what gallant ſouldiers will you be? O how happy here, and happy to all Eternity? How will you admire, and wonder at this bleſſed change, that you ſhould have experience of, as 1 *Pet.* 2. 9. and 2 *Cor.* 5. 17, 18. *If any be in Chriſt, he is a New Creature*, (a new Creation, *Eph.* 2. 10.) *Old things are paſſed away, behold all things are become new*; New minds, new hearts, new eyes, new tongues, new life, and converſation, *Phil.* 3. 20, 21. *Our converſation is in Heaven, whence we look for a Saviour, Chriſt the Lord, who will change our vile bodies, and make them like his glorious body, by his mighty power*; And O that you may with *Mary*, chuſe that good part, that

ſhall

shall never be taken from you, *Luke* 10. *at the end.*

And then, comfort one another (in all your enduring hardship that Souldiers meet withall) with these words, 1 *Thes.* 4. 18. Thus, *Fellow-Souldiers, if you fight this good fight, and keep the Faith — You shall surely receive that Crown of Glory, which is laid up for all that love his appearing,* 2 Tim. 4. 7, 8.

In this Faith, with much Joy and Consolation (intreating your pardon for this length far beyond intention)

Rests,

A Fellow-Souldier, and Fellow-Servant, and Fellow-Heir of all such, H. J.

Of Pride.

I Think of the Pride of thine heart, by what I know of mine own, (as Face answers Face) when others have much love and respects shewed them; Yea such abominable Pride that would even then be stirring and raised up, when others have blessed the Lord on my behalf, for what the Lord, of Mercy and Grace, had done for them by me. Hence, on such occasions, I have found how

sin, unlike the Lords servants I have been, unlike *David* when he had offered for the Lords work so abundantly, exceedingly, 1 *Chron.* 29. and when the Lord had said, *He build thee an House*, 2 *Sam.* 7. and that of *Psal.* 131. O Lord I am not haughty, and unlike *Paul* and *Barnabas*, that rent their garments, when too much was ascribed to them, *Act.* 14. 14. and unlike to *Peter* and *John*, &c.

Secondly, And abominable this pride of heart is to the Lord, appears, *Psal.* 10. 16, and 18. 27 and 21. 4. and by the example of *Herod* that took applause, *Act.* 12. last.

Thirdly, How contrary it is to the spirit of Faith, which emptieth the soul, and receiveth not honour when it is given, *John* 4. 4. How can you believe, which receive honour one of another, and seek not the honour that is from God only?

Fourthly, It's resisted by the Lord, 1 *Pet.* 5. 5. *James* 4. 6. as a fighting against him, as a disthroning him to set up others in his place, like *Babel*'s King, who said in his heart, *I'le Ascend, I'le Exalt my Throne*, *Isa.* 14. 13. or like the Prince of *Tyre*, who saith, *I am a God, I sit in the seat of God*, Ezek. 28. 2. *I set my heart as the heart of God*, verse 6.

Fifthly, I have thought how *Hezekiah*'s heart was lifted up, when he was sent unto from *Babylon*; and *David*'s heart, when he numbred his subjects; and thought they hum-

Humbled themselves, for the *Pride* of their Heart, more then I did or could; *Yet wrath came upon Israel for it*, 2 *Chron.* 32. 24, 25, 26, 31. 2 *Sam.* 24.

Sixthly, I have traced the *Pride* of my Heart in many paths. 1. How it hath acted in performing Duty, or after it. 2. In Hypocrisie. 3. In taking Applause. 4. In being soon Angry, or Impudent; which was from the lifting up the Heart, and not lifting up God, *Eccl.* 7, 8. *Pro.* 14. 3. and 27. 22. and 28. 25. and 12. 10. *Phil.* 2. 2, 3. *Titus* 3. 2, 3, 5. And *Pride* is from *Atheisme*, not thinking of God, *Psal.* 10. 4.

Seventhly, I have often confessed such things before the Lord, and oft beg'd a Broken and Humble Heart; and yet my Heart hath on occasions, shewed the like Abominable *Pride* still; as I saw soon afterwards.

Eighthly, I could not judge, that ever any that obtained Mercy, and such Engagements laid upon them as I had, were so *Proud* as I.

Ninethly, I have greatly Loathed and Abhorred my self, for this and other Wickedness and Filthiness of Flesh and Spirit in me; and then Judging how much more might the Lord, the High and Lofty One, (*To whom a Proud Heart is an Abomination*,) Abhor me, *Pro.* 16. 5.

When for such things I should be Humbled I could not, being very hard hearted.

And

And I thought I must be Humbled before I applyed Christ; then I gained nothing, but was like to go to my Grave with Sorrow, untill the Lord enabled me to lay hold on that Blessed saying, worthy of all acceptation; *That Christ came to save sinners*, whereof I am chief, 1 *Tim.* 1. 15. *Rom.* 4, 5. ——*Believeth on him that Justifieth the ungodly without Works.* Thereby the Lord sweetly Refreshed my parched soul; and to this strong Hold, must this Prisoner of Hope often still to this day run for Refuge. Thus you my Malady and Remedy.

A further help hath been against this Abomination of Pride.

That in *Psalm* 16. —*I have set the Lord always before me.* My Soul desires this also; weighing seriously that of the Apostle, *If I yet please men* (as I did, when I knew not God) *I should not be the servant of Jesus Christ*, Gal. 1. 10.

I finde it very desirable to please men, so it be simply in the Lord, and for his sake: *so far to become all to all, to gain to Christ some*, 1 *Cor.* 9. 20, 22. But I finde a cursed disposition to please men, beyond what is meet, in a sinfull complyance with men, least I should offend them. But the sincere desire of my soul is, to set the Lord and his Will before

forth me; so, as not to turn aside a hairs breadth from it, to the right hand, or to the left, whatever I endure for it. Remembring *Luke* 14. 26, 27. *and* 9. 23, 25.

And herein, the Lord keep your Heart upright before him, in this Hour of Temptation that is to come upon you, more now then ever it was from your child-hood. When some may Court you on the one hand, with very specious pretences; as if for the glory of God, and for Christs Kingdom, and the Saints great benefit. And some others may allure and urge you on the other hand; as that you are the man raised up for this very end, to bear witnesse for Christ and his Saints, in such and such a way; and say, *Two shall chase a Thousand, and they shall be dust and stubble before us.* Applying this to that way and course, that God hath so called unto any now, as he called *Ehud*.

O that your Eyes may look right forward, and that you may walk humbly with your God: and not be as such as waited not for his Counsel; or as those, in *Numb.* 14. last. *Deut.* 1. last. Though the Lord had said the thing, yet missing the Lords Season, they fell before the *Canaanits*.

My earnest desires have been, are, must be, for thee; and in this I hope they shall be, especially that thou mayst not trust to thine own understanding, but trust in the Lord with-

with all thy heart, *Prov.* 3. 7. That thou mayst not bring exceeding great dishonour to his Name, and hurt to precious ones, but honour and good; Is the humble suit of,

Thine own dear Brother, now very Jealous of thee, with a Godly Jealousy,

H. I.

More Concerning Pride.

In way of Answer unto that Question which was lately propounded; How Pride may be discovered? and what were those Branches which Sprung from it? I have here writ down some few discoveries, according unto what the Lord hath made know unto me by Experience. I desire you for to judge of it, and further to help me in it.

Question, What are those Branches which sprung from that Cursed Root of Pride?

Answer, I conceive, such as these; 1. Discontent; 2. Contention; 3. Vain-glory; 4. Envyings; 5. Heart-Risings, and Swelings against any; 6. Evil surmising, taking things in the worse sense.

For some discovery of these,

First, I conceive this Branch of Discontent, may be discovered; something by the inward

frame

frame of the Heart, and outwardly, by words and actions. Inwardly, where there is an inquiet Heart, fretting in it self, pining and consuming it self, through disquietness of spirit. Outwardly, by Impatient wishes, murmurings at our present condition, mourning and complaining at the deprivation of any outward Mercy, and not complaining at, nor charging their sins with it. Farther, by breaking forth into Passionate and revengfull terms, using uncomely and reviling names. So also by Actions; as,

1. When by seeking of that which we propound as a good, we are carryed on in Lawfull Actions with an Inordinateness.

2. By seeking the obtaining of that Good, by Indirect and unlawful means.

3. By breaking forth into violent carriages against any that may hinder and crosse them in that which they seek after.

Secondly, This Branch of Contention, which ariseth from *Pride*; I conceive will be somewhat discovered.

1. By the matter that is contended about; 2. By the manner of carriage in it; 3. From the Disposition of the Persons contending: As,

1. When the contention is for such truths, which at that time is not so necessary nor seasonable, for such truths as yet are not revealed; or striving for some truths above the Pro-

portion

portion of Faith they have received for it.

2. When persons contending, shew not forth the Spirit of Meekness, and a self denying frame; but are carried on with Peremptorinesse and Bitternesse of Spirit, breaking the Bonds of Sobriety.

3. When Persons are always or mostly taken up with matters of Dispute, not conferring of such Truths which tend most to Edifying.

Thirdly, This Branch of Vain Glory, may be discovered in Persons by their Affections after it. As,

1. When any are forward in speaking themselves, and are not as ready to Hear and Learn of others.

2. When any that have the Gift of Prophesie, shall onely Retain his own Meditations, and upon all occasions shall be repeating them: but shall slight and let go those Meditations delivered by others, although never so Excellent.

3. When one shall be much, and frequent, and fervent in Publique Exercises; but shall be Seldome, and Dead, and Cold, in Closet and Family Duties.

4. It will appear by the Frame of Spirit within them: as when any such is cal'd forth to exercise his Gift, his heart is carried up with much Joy and Content; but when others shall be preferred before him, then his

heart

heart is filled with Discontent, Envying and Murmuring.

Fourthly, Envyings arising from *Pride* will be discovered, by Ones Carriage unto such as do Excell us. As,

1. When one shall shun the Company of any that do Excell him in Gifts and Graces: because by that himself is obscured.

2. When one will be present at the Exercising of the Gifts of Superiours and Elders, but will not be present at the Exercising of the Gifts of Inferiours and Youngers, when they are call'd unto it.

3. When one shall slight and cast Disgrace upon such as do excell themselves; and when one shall have a grudging against such as are preferred before them.

A fifth Branch proceeding from *Pride*; is, Heart-Risings and Swellings against any. This I conceive may be discovered by the subject at which the Heart doth rise: As,

1. If an Inferiour Brother or Sister doth come to Convince or Reprove a Superiour; now if such shall have their Hearts rise against them; this shews forth Cursed *Pride*: Or,

2. If the Heart shall rise against any, because they have not such Gifts, or Parts, or Expressions of themselves; when the Truth of Grace doth appear in them: This proceeds from *Pride*.

3. When the Heart doth rise and swell against

gainſt the Perſon of any one, ſhewing forth a Scornful and Diſdainful carriage.

Sixthly, This Branch of Evill-Surmiſing, will appear.

1. By a Spirit of Contradiction, wreſting the ſenſe of the words of others contrary to what they did intend.

2. By Judging ſome Appearance of Evill in the action of another, and thereby to let the heart grudg againſt that party, without going to them to ſee how they can cleer that action from the ſuſpition of Evill.

Of the Worlds Vanity, and a good Conſcience its Tranquility.

TO ſhine in Silke, and glitter all in Gold,
To flow in Wealth, and feed on dainty Fair:
To build us Houſes, ſtately to behold,
The Princes Favour, and the Peoples Care.
Although theſe Gifts be great, and very rare,
The groaning Gout, the Collick, and the Stone,
Will marr the Mirth, and turn it all to Moan.
But be it that the Body ſubject be,
To no ſuch ſickneſs, or the like Annoy:
Yet if the Conſcience be Firm, and Free,
Riches are Traſh, and Honour but a Toy.
The peace of Conſcience is that perfect Joy,
Where with Gods Children in this life be Bleſt,
To want the which, better to want the Reſt.

The

The want of this made Adam *hide his Head;*
The want of this made Cain *to wail and weep;*
The want of this made many go to bed,
When they (poor Souls) had little luſt to ſleep:
Strive therefore, ſtrive for to attain and keep,
So Rich a Jewel, and ſo rare a Gueſt,
Which being had, a Kuſh for all the Reſt.

Queſt. *Seeing Jeſus Chriſt ſaith,* One thing is needfull. (*Luke* 10. *laſt*) *What is that one thing needful, that all* (both old and young) *ſhould firſt and chiefly minde, and ſeek after?*

Anſ. All ſhould firſt ſeek the Kingdom of God and his Righteouſneſs, *Mat.* 6. 33. All muſt be done to the glory of God, 1 *Cor.* 10. 32. and our own Happineſs, *Rom.* 2. 7, 8. *Math.* 16. 25, 26.

Queſt. *What's the onely way and means to all this?*

Anſ. Rightly to know and believe, and then to do ſuch things as tend thereto. *If ye know theſe things, happy are ye if ye do them* ſaid Jeſus Chriſt. *John* 13. 17. *Gal.* 5. 6.

Queſt. *What are we rightly to know, that we may do and be ſaved, and not be damned?*

Anſ. We muſt rightly know God and our ſelves, *John* 17. 3. 2 *Theſ.* 1. 8. *Rev.* 3. 16, 17.

Queſt. *What things concerning Almighty God?*

Anſ. He that comes to God muſt believe that he is; and that he is a Rewarder of

them that diligently seek him, *Heb.* 11. 6.

Quest. *What else should we know concerning God?*

Ans. We should know God as he is in Relation to man, in his four fold Condition.

Quest. *What are these foure Conditions of Man?*

Ans. 1. The Righteous and Good Condition that Man was in by Creation *Gen.* 1. 26.

2. The sinful and bad condition he is in, by Corruption, *Eph.* 2. 1, 2, 3. *Rom.* 5. 12.

3. The holy and blessed condition that he may be in here, by Regeneration: or that Woful and Cursed condition, by Negligence, and Obduration. And,

4. The Blessed or Cursed Condition that *Must be* to these accordingly, for ever more.

Quest. *How are we to know God in Relation to these foure Conditions of Man?*

Ans. We are to know God; In Relation to

Man's { First, / Second, / Third, / Fourth, } Condition, as God is the {

1. Creator of all, *Eccl.* 12. 1.
2. Lawgiver to all, *Isa.* 33. 22.
3. Redeemer and Saviour of all that come to him *Isa.* 49. 7. 25.
4. Judg of all, both of the living and of the Dead, *Heb.* 12. 23. *Tim.* 4. 1.

Quest.

Queſt. *By what means may we come to know God and our ſelves?*

Anſ. Three ways.

1. By his wondrous Works, *Pſal.* 8. 3, 4. and 19. 1, 2. *Rom.* 1. 19.

2. By his Holy word, 1 *Cor.* 1. 20.

3. By his Holy Spirit, 1 *Cor.* 2. 10.

Queſt. *By what Works is the Lord God made known?*

Anſ. 1. By his Creating all things, *Rom.* 1. 9

2. By his upholding all, *Iſa.* 40. 26.

3. By his Governing all, *Epheſ.* 1. 11. and eſpecially his Church and People.

Of Mens Firſt Condition; how Good and Happy it was.

Queſt. *WHether did the Heavens and Earth make themſelves? or did God make them?*

Anſ. Every Houſe is builded by ſome; but He that built all things is God, *Heb.* 3. 4. God made the Worlds by his Son, *Heb.* 1. 1, 2. and by his Spirit, *Pſal.* 33. 6. *Gen.* 1. 2. *Coloſ.* 1. 13, 15.

Queſt. *Were all things made in a moment? Or in what time were all things made?*

Anſ. In ſix days, the Lord made the Heavens and the Earth, the Sea and all in them, and he reſted the ſeventh day, *Exod.* 20. 11.

Queſt. *What did the Lord God Create on the Firſt day; when nothing was at all to make them of?*

Anſ. 1. The Heavens.
2. The Earth. And,
3. The Waters. } *Gen.* 1. 1, 2.
4. Then God ſaid, *There ſhall be Light,* (*Gen.* 1. 3.) So God Commanded the Light to ſhine out of Darkneſſe, 2 *Cor.* 4. 6.

Queſt. *What did the Lord God Create on the Second day? vulgarly called Munday.*

Anſ. The Out-ſpread Firmament, or the Aire.

Queſt. *For what uſe?*

Anſ. To divide between the Waters below it, and the Waters above it, *Gen.* 1. 6, 7, 8

Queſt. *What did the Lord God Create on the Third Day? vulgarly called Tueſday.*

Anſ. Two things.

1. He ſeparated the Waters from covering the Earth, calling them Seas.

2. He furniſhed the Earth with; 1. Graſs; 2. Herbs; 3. Trees, having ſeed in them, *Gen.* 1. 9. to 14.

Queſt. *What did the Lord God the Fourth Day? vulgarly called Wedneſday.*

Anſ. The Lord God furniſhed the Fiery Heavens, with Sun, Moon and Starrs, *Gen.* 1.

Queſt. *What did the Lord God do the Fifth Day? vulgarly called Thurſday.*

Anſ. The Lord Furniſhed the VVaters with

with all kindes of Fish, and the Aire with all kind of Fowl, *Gen* 1. 20.

Quest. *What did the Lord God the sixth Day?*

Ans. The Lord furnished the Earth with sensible Creatures; with Beasts, Cattel, and Creeping things. And last of all; God said, *Let us make Man in our own Image, after our own Likeness; and let them have Dominion over all in the Earth*, *Gen.* 1. 26, 27.

Quest. *For what end were all things made?*

Ans. Partly for Mans comfort: but chiefly for Gods glory, *Ps.* 8. 6. and 115. 16. and 145. 10. *Deut.* 4. 19. *Rom.* 11. last.

Quest. *What uses may be made of this Doctrine of the Creation, with respect to God himself?*

Ans. 1. Those Instructions in *Rom.* 1. 20. that from the Creation of the World, by the things that are made, may be clearly beheld and understood the things of God, that are Invisible (to Mortal Eyes,) Even; 1. His Eternity; 2. Power; And, 3. God-head.

Quest. *What besides these, may we discern?*

Ans. 4. His Wisdome, (*Ps.* 104. 24. *Jer.* 10. 12.)

5. Omniscience, Ps. 139. 6. and 139. the beginning.

6. His Incomprehensibleness; For, as 1 *Kings* 8. 27. The Heaven of Heavens cannot contain thee. Therefore he dwells not in Temples made with hands, *Acts* 17. 24.

7. The Faithfulness of God, in upholding

all the kinds of Creatures that he made, *Isa.* 40. 26.

8. His Goodness to all living Creatures (especially to Men) *Ps.* 104, 27, 28.

Lastly, That *Jehova* alone is the True God, the Blessed God, Al-sufficient, *Jer.* 10, 11, 12.

Quest. *What further use of this in respect of the Week.*

Ans. Hence we may seek the Reason of our Weeks, and why a Week consists of Seven days? and not of eight, or nine, or more, or fewer, Namely because, because the Lord made all in six days, and rested the seventh; since that time there have been Weeks, and the Week hath been of seven days, and then it begins again; 1, 2, 3, 4, 5, 6, 7.

Quest. *What use may be made of this, in distinguishing of the Days of the Week?*

Ans. That Day which the Scripture calls the First Day, the Heathen cal'd the *Suns* day; the second day, *Moons* day; the third day, *Tuisco's* day; the fourth, *Woden's* day, the fifth, *Thorsday*; the sixth, *Frea's* day; the seventh, *Seaters* day; after the Names of Heathen gods.

Quest. *What are the uses of the Creation in respect to our selves?*

Ans. 1. That we should fear the Lord, and his goodness, who made all things, *Jonas* 1. 9. *Hosea* 3. 5.

2. That his Goodness leads men to Repentance, (*Rom.* 2. 4.) or else leaves them without

without excuse, *Rom.* 1. 20, 21.

3. That we should admire his Love, that yet he is pleased to give his Gospel to us, for saving all such as believe, 1 *Cor.* 1. 21.

4. That knowing the Lords power, in making all of nothing, and his Goodnesse, Wisdome, and Faithfulnesse: We should Trust in the Lord for ever, in all Straits and Difficulties; and believe the Resurrection, and all the other Promises. *Isai.* 26, 3. 2 *Cor.* 1. 10, 11. 1 Pet. 4. last. *Rom.* 4. 20, 21. *Mat.* 22, 23. 29.

5. That as the Lord God Rested the Seaventh day, and Blessed, Sanctified it. So we on the Sabbath Day, should in a special manner Blesse the Lord of all, and Meditate on all his Wondrous Works, *Gen.* 2. 2, 3. *Ps.* 92. *v.* 1, 2. 5. and 77. 11, 12. *Isai.* 40. 26.

Quest. *On what day of the Creation, did the Lord God make* Adam?

Ans. The Lord God made *Adam* on the sixth, which was the last day of Creation; when the Lord had made all other things, fitted for his use, *Gen.* 1. 26. 31.

Quest. *Of What was the first Man,* Adams *Body formed?*

Ans. Adams Body was formed of the Dust of the Earth, *Gen.* 2. 7. 1 *Cor.* 15. 47.

Quest. *From whence was his Spirit or Reasonable Soul?*

Ans. God Breathed into him the Spirit of

Lives; and thus had Man a Living Soul, *Gen.* 2. 7. *Job.* 26. 4. *and* 27. 3. The Spirit of God in my Noſtrills.

Queſt. *How ſhewed the Lord his ſpecial favour to Man, above all viſible Creatures in the making of Man?*

Anſ. Four ways.

1. In the time Man was made laſt of all, when all was prepared for him.

2. In the Manner of Expreſſion, thus, *Let us make Man*; of other things, thus only, let it be done.

3. In the Pattern after which he was made, *In the Image and Likeneſs of God.*

4. In giving him Dominion over all. *Let them have dominion over all the Earth, Gen.* 1. 26. 27.

Queſt. *In what condition was man by his Creation?*

Anſ. Man by Creation was in a very good Condition, after the Image and Likeneſs of God himſelf, *Gen.* 1. 26. 31.

Queſt. *Was Man by Creation, the Image of God?*

Anſ Onely that Son of God, the ſecond *Adam*, is cal'd in Scripture, *the Image of God*, (becauſe he is the moſt Perfect Image and Reſemblance of God) *Heb.* 1. 3. *Col.* 1. 15. But the Firſt *Adam* was made, not the Image, but after the Image and Likeneſs of God, becauſe he alſo was indeed like to God.

Queſt. *Wherein was Man then in the Image of God, and like to God?*

Anſ.

Answ. Man was then like to God in these seven things.

Man was,

1. Immortal,
2. Spiritual,
3. In a happy Estate,
4. Having Communion with God.
5. He was very wise, Holy and Righteous.
6. He was perfect in his Mind and Memory; in his Thoughts and Conscience, in his Will and Affections.
7. He was free from all Evil, from all Sin and Misery, inward or outward, *Gen.* 1. 16. 31.

Quest. *How may all this appear?*

Answ. Thus, 1. That Man was Immortal, because God is Immortal; and because man had then no sin, and death is onely by sin, *Romans* 5. 12.

Quest. *How appears it that Man was then spiritual?*

Answ. Because God is a Spirit, and Man had then no sin to make him Carnal.

Quest. *How appears it that he was in a blessed Estate?*

Answ. Because Man was like to God, who is the Blessed God; and he conversed with God, *Tim.* 1. 11.

Quest. *How appears it that Man had communion with the Lord God?*

Answ. Besides the Lords Favour to him, in placing him in Paradice, and bringing all Creatures

Creatures to him, for him to Name them; and carefull providing all Neceſſaries and Conveniences for him. The Lord friendly converſed with him, ſpeaking with him, and telling him, that he might freely eate of the Fruit of every Tree in the Garden, except onely of one Tree of Knowledge. Theſe being Fruits of his communion with God.

Queſt. *How appears it that Man was then ſo Wiſe?*

Anſw. Mans Wiſedome appeared,

1. Becauſe he was like God, who is moſt wiſe.

2. His Excellent Knowledge of the nature of all Beaſts, Cattel, and Fowles, was ſhewed in his giving to each of them Names according to their Natures, *Gen.* 2. 19, 20.

3. His Knowledge, that Women was bone of his bone, and fleſh of his fleſh; though ſhe was made when he was caſt into a deep ſleep, *Gen.* 2. 22, 23.

Queſt. *How doth the 6th and 7th particular appear, viz that he was perfect in mind,* &c?

Anſw. It appears,

1. Becauſe Man was made like unto God, who is Holy and Righteous, and every way perfect, and free from all ſin and miſery every way, *Gen.* 1. 26. 31. *Pſal.* 145. 17. *Eccl.* 7. *laſt* [God made man upright [or right, perfect] but he hath found out many Inventions]

2. Man

2. Man being made very good, had then no sin nor misery at all, *Gen.* 1. 31. *Rom.* 5. 12.

Quest. *How is it that Christ saith,* (John 5. 17.) *My Father worketh hitherto, and I work, seeing its said,* (Gen. 2. 2.) *That on the seventh day God had ended his work, and rested from all his work?*

Answ. God rested on the seventh day from all his works of Creation, of bringing forth of new kinds of Creatures; but not from his works of Providence, in producing, upholding, and ordering of the same kinds; but so the Father and Christ do work dayly.

Quest. *For what end did the Lord God make Man at first, in so Glorious, so Holy, and Happy a Condition.*

Answ. God made Man,

1. To shew forth that the Lord is good and gratious to man, *Psal.* 100. 3, 5, and 119. 68.

2. To engage Man the more to admire his goodnesse, and to obey him; That not only so made man, but when man hath fallen from that top of happiness, to the depth of misery; hath provided an all-sufficient remedy for all that repent and come unto him, *Rom.* 5. 15, 18, 20, 21.

Quest. *What use should we make of all this? And first of this, that God made not Man, till he had prepared all things necessary for him?*

Answ. 1.

Answ. 1. Use to give God the glory of his wisdome and goodnes therein, *Psal.* 104. 24.

2. To be followers of God in both.

Quest. *What use of this, that mans body was made of the dust of the Earth?*

Answ. 1. That because of sin we must dye, and so return to dust again, *Gen.* 3. 19. *Eccl.* 12. 7.

2. That we be humble before God, and be not proud, *Gen.* 18. 27. *Isa.* 45. 9.

Quest. *What use of this, that God breathed into Man the spirit of life?*

Answ. 1. That mans spirit, or rational soul, is of a higher nature, then the souls of all other Creatures, *Job* 33. 4.

2. Though their souls and mans body, may now be destroyed by man, yet no man can kill this spirit or soul of man, as *Mat* 10. 28. 2 *Cor.* 5. 10. 8.

Quest. *What use of this, that onely the Son of God is called the Image of God?*

Answ. That man by his Fall, having lost the Excellency of Gods Image; yet the Son, and none but he, can renew the Image of God in man, *Eph* 2. 1. 10. *Acts* 4. 12.

Quest. *What use of this, Man was made after the Image and Likeneß of God?*

Answ. 1. That we examine and see, how unlike God we now are; now Mortal, not Spiritual, Wise, Holy, &c. *Rom.* 3. 13. and 9. 2. It

2. It shews, how wonderfull the wisedome and goodnesse of God is, that hath given his Son to renew the Image of God in man, better then it was at the first, *Rom.* 15. 20.

3. It shews what need we have to seek for this, or else we are double miserable, *Heb.* 4. 1. and 2. 1, 2.

Of Mans Second Condition; what it is by Nature, how Sinfull and Miserable.

Quest.

WHat is now the Condition of every one by Nature?

Answ. Every one by Nature, now is very sinfull and miserable, *Rom.* 3. 19. 23.

Quest. *How became it so bad?*

Answ. It became so bad, by *Adams* Fall, from that holy and happy condition that he was made in, *Rom.* 5. 12. 18.

Quest. *How was* Adam *Enticed to sin, and thereby to fall?*

Answ. *Adam* was Enticed by his Wife, that was first deceived, 1 *Tim.* 2. 14.

Quest. *How was his Wife deceived, and drawn to sin?*

Answ. *Eve* was deceived by the subtilty of the Old Serpent, that is called the Devil and Satan, 2 *Cor.* 11. 3. *Rev.* 12. 9.

Quest. *How did the Old Serpent the Devil, deceive the first Woman?* *Answ.*

Answ. That Serpent deceived Eve, as it is written, *Gen.* 3. 5. The serpent said to the Woman, yea, hath God said, Ye shall not eat of every Tree of the Garden, and the woman said unto the serpent, and *Gen.* 3. 2, 3, 4, 5, 6.

Quest. *What followed upon that sin?*

Answ. The eyes of them both were opened, and they knew they were naked, and they sewed Fig-leaves together, and made them Aprons, and they heard the voice of the Lord walking in the Garden in the hind of the day, and *Adam* and his Wife hid themselves from the face of the Lord God, among the Trees of the Garden, *Gen.* 3. 7, 8.

Quest. *What may we learn from,* Gen. 3. 7?

Answ. Three things,

1. The fearfull evil and danger of sin, is more felt after sin, then before, *Gen.* 4. 13.

2. *Adam* and *Eve*, that at first were cloathed all over with the comely Robe of Innocency; by sin became naked shamefully, in soul and body, *Exod.* 32. 25.

3. That they are more like to Bruites then to men, that are not ashamed of having their shamefull nakedness seen, *Gen.* 9. 21. 23. *Hab.* 2. 15.

Quest. *What may we learn from,* Gen. 3. 8?

Answ. That these are the wofull fruits of Sin, Tears, Horrours of Conscience, flying from God, vain, foolish seeking for hiding

places

places from God, *Job* 18. 11. 14. *Rev.* 6. 15, 16, 17. *Psal.* 139. 7. to 13.

Queſt. *What were the Lords further proceedings in Arraigning of* Adam *and* Eve, *and in pronouncing ſentence againſt the Serpent, and againſt them?*

Anſ. The Lords further proceedings were, as it is written in *Gen.* 3. from the 9th verſe, to the 20th.

Queſt. *Rehearſe the words?*

Anſw. And the Lord God called unto *Adam*, and ſaid unto him, where art thou? *and he ſaid*, I heard thy voice in the Garden, and I was affraid, becauſe I was naked, and I hid my ſelf; *And he ſaid*, who told thee that thou waſt naked? haſt thou eaten of the Tree, whereof I commanded thee, that thou ſhouldeſt not eat? *And the Man ſaid*, The Woman whom thou gaveſt to be with me, ſhe gave me of the Tree, and ſhe did eat? *And the Lord God ſaid unto the Woman*, What is this that thou haſt done? *And the Woman ſaid*, The Serpent beguiled me, and I did eat. *And the Lord God ſaid unto the Serpent*, becauſe thou haſt done this, thou art curſt above all Cattel, and above every beaſt of the field, upon thy belly ſhalt thou go, and duſt ſhalt thou eate all the dayes of thy life. And I will put Enmity between Thee and the Woman, and between Thy Seed and Her Seed; It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

heel. *Unto the Woman he said*, I will greatly multiply thy sorrow, and thy conception, in sorrow thou shalt bring forth Children, and thy desire shall be to thy Husband, and he shall rule over thee. *And unto* Adam, *he said*, Because thou hast hearkned unto the voice of thy Wife, and hast eaten of the Tree, of which I commanded thee, *saying*, thou shalt not eat of it; Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the dayes of thy life. Thorns, also and Thistles shall it bring forth to thee; and thou shalt eat the Herb of the Field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Quest. *What's the summe of* Gen. 3. 9. to the 20th verse?

Answ. The Lords Arraigning of *Adam* and his Wife.

1. Examining the cause of their flying; they did not confesse and humble themselves, but excused themselves; and he accused God.

2. The Lords Sentencing them all.

1. The Serpent, saying, I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruse thy head, and thou shalt bruse his heel, *Gen.* 3. 15.

2. Against

2. Against the Woman, greatly to multiply her sorrows in Child-bearing, and in subjection, *Gen.* 3. 16. The reasons is, 1 *Tim.* 2. 14.

3. Against the Man, for preferring his Wife before God.

1. Cursing the Ground, to bring forth { *Thornes, and Thistles.*

2. Denouncing to him,

{ *Sorrows all his dayes.*
Toylesome Labour.
Death, Gen. 3. 17, 18, 19.

Quest. *What may we further learn from* Adam *and* Eve's *hiding, and excusing themselves, and his accusing God?*

Answ. We may learn, that whatsoever relicks of Gods Image remained; yet they had lost the Excellency of that Image, and Likeness of God, and were then by sin more like to Satan; and so are we all, in them, and by them, *John* 8. 44. *Rom* 3. 23.

Quest. *What Excellency of Gods Image and Likeness hath man lost by sin?*

Answ. 1. By sin, Man hath lost the Life of God, and Immortality.

2. His Spiritualness.

3. His Communion with God.

4. His Wisedome and Knowledge.

5. His Holinesse and Righteousnesse.

6. His perfection and integrity, in his Mind and Memory, in his Thoughts and

Conſcience, in his Will and Affections, in his Eyes and Eares, Mouth, and the Reſt of his Body.

7. His freedom from all Evil, from all Sin and Miſery; he loſt God Inward and Outward: In a word, he loſt the Glory of God, and all True Happineſſe, *Rom.* 3. 23. *Eccl.* 7. laſt *Eph.* 4. 18. and 2. 12, and 1, 2, 3.

Queſt. *What uſe may we make of this?*

Anſ. 1. To remember when we are fallen.

2. To Repent, *&c.*

3. To ſeek repairing of our great loſſe that we have in *Adam*, and our harms thereby, and by our own wicked works; by a new Creation in the ſecond *Adam* to good works, *Rev.* 2. 4, 5. *Eph.* 2. 1, 2, 3. 10, 12, 18.

Queſt. *What other ſad effects, and bitter fruits are by that firſt ſin of* Adam, *beſides thoſe on himſelf?*

Anſw. By one Man Sin entered into the World, and Death by Sin; and ſo Death paſſed upon all men, in that (and in whom) all have ſinned: Thus Sin and Guilt reached to his Seed, *Rom.* 15. 12.

Queſt. *What Sin entred by that firſt Sin?*

Anſw. From that firſt ſin, we all have, both Original ſin, and Actual ſin.

Queſt. *What is that original ſin?*

Anſw. Original ſin is,

1. Our being partakers of *Adams* ſin (in whom we all ſinned, being in his loyns) *Rom.* 5. 12, 18, 19. *Heb.* 7. 10. And 2. Our

2. Our losse and want of God, and of exceeding goodnesse that we had at the first in *Adam*, and utter deprivation of all good, in our Mind and Memory, in our Thoughts and Conscience, in our Wills and Affections, in our Eyes, Eares, and other Members, *Eph.* 2. 12. *Eccl.* 7. last.

3. Our being partakers of *Adams* Corrupted, Sinful, Filthy, Poysonous Nature; Back-slidden from God, and from all Goodnesse; to Satan, and to all Basenesse, *Eph.* 2. 2, 3. *Tit.* 2. 3.

Quest. *Wherein is our Nature now so corrupted, and sinfull?*

Answ. In our Nature, there is now not onely a want of God and Goodness, but

1. A disability, and unsufficiency to any thing that is spiritually good, 2 *Cor.* 3. 5. *Rom.* 8. 8.

2. An undisposed, and oppositeness to good, *Rom.* 8. 7.

3. An inclination and proneness to filthy sin continually, *Gen.* 8. 21, and 6. 5.

Que. *How is this original sin conveyed into us?*

Answ. By the Righteous Judgement of God upon *Adam* (who was a Publick person) this original sin was conveyed along to his seed; who in a natural way, are all conceived and born in sin, *Psal.* 51. 5. *Job.* 15. 14. *Eph.* 2, 3. *Rom.* 5. 18. and 3. 26.

Quest. *What is actual sin, that thou conveydst by Adams Fall?*

Answ. Actual sin, is, any actual transgression of Gods Law, that is written in mans heart, or that is given to man by the Lord, 1 *John* 3. 4. *Rom.* 4. 15.

Quest. *What Laws did God give to his People* Israel?

Answ. God gave to *Israel*, 3. sorts of Laws.

First, and chiefly, his Ten Commandments, which are called the Mortall Law, *Deut.* 6 1. *Mal.* 4. 4.

2. His Statutes and Ordinances to the Jewes for their worship of God; these are called Ceremonical.

3. His Judgements for their Common-Wealth, called Judicial Lawes.

Quest. *Which of these Lawes are Christians freed from? and which are they bound still to observe?*

Answ. 1. Christians are not so bound to keep to the Judgements, but that in Common-Wealths they may submit to Mens Ordinances, 1 *Pet.* 2. 13, 14.

2. They must stand fast in their freedome from the Ceremonial Law, of Circumcision, and the like; wherein Christ hath made them free, *Gal* 5. 1, 2, 3. *Heb.* 7. 12. But

3. For the moral Law of the Ten Commandements which alone God spake, so Gloriously, to all his People, shaking the Earth with his voice: And which alone God himself wrote in Two Tables of Stone. This

Law

Law abides to the End of the World, *Exod.* 2. 1 to the 18, and 19. 16, 18, and 32. 15, 16, and 34. 1. 28. Against Antinomians, and Familists, and Ranters.

Quest. *How may it appear that the Morall Law is still of use?*

Answ. The use of the moral Law still, in Gospel Times, may appear,

1. By Christs
- *Testimony, that he came not to destroy it,*
- *Promise,* / *Threatning,* } *to the* { *Keepers,* / *Breakers,* } *of the least of them, and the teaching of them.*
- *Direction to the sum of the Two Tables,* Mark 12. 31.

2. By the Apostles { *Paul, Rom.* 3. 17. *Eph.* 2. 1, 7. 6. 2 *Cor.* 6. 16, 17, 18, and 7. 1. *James, Chap.* 2. 10.

Quest. *Rehearse the Ten Commandements?*

Answ. God spake all these words saying, I am Jehovah, thy God, which have brought thee out of the Land of *Ægypt*, out of the House of Bondage.

Thou shalt have no others Gods before me.

Thou shalt not make unto thee any Graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth be-

neath, or that is in the water under the Earth; Thou shalt not bow down thy self to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my Commandments.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

Remember the Seventh Day to keep it Holy, six dayes shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, Thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor thy Stranger, that is within thy Gates: For in six dayes, the Lord made Heaven and Earth, the Sea, and all that in them is, and Rested the Seventh day; wherefore the Lord Blessed the Seventh Day, and hallowed it.

Honour thy Father and thy Mother, that thy Dayes may be long upon the Land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not Commit Adultery.

Thou shalt not Steal.

Thou shalt not bear False Witnesse against thy Neighbour, Thou

Thou shalt not Covet thy Neighbours House, thou shalt not Covet thy Neighbours Wife, nor his Man-Servant, or his Maid-Servant, nor his Oxe, nor his Asse, nor any Thing that is thy Neighbours.

Quest. *How many Commands are there in the First Table of the Law? And how many in the Second Table?*

Answ. The four first Commands, are of the first Table; the other six, are of the second Table.

Quest. *What is the summe of the first Table, and of the second Table?*

Answ. That in *Mark* 12. 30, 31. Thou shalt Love the Lord thy God withall thy Soul, and withall thy Mind, and withall thy Strength; This is the first, and the second is like unto it; Thou shalt Love thy Neighbour as thy self.

Quest. *What's the summe of each of these Ten Commands?*

Answ. In the first Command, the Lord condemns the neglect of himself, and the setting up of any Creature in our mind or heart, beyond due bounds.

2. In the second, he condemns all false wayes and means of his Worship; Namely, such as are not of Gods Institution, but of Mans Devising; and all partaking therein.

3. In the third, all taking his Name in vain, by not Exalting him as God, in his

Word, Worship, Works, and on all occasions, *Rom.* 1. 12. *Mal.* 1. 8. 14. 1 *Tim.* 6. 1. *Acts* 9. 15. *Rom.* 2. 24. *Ezek* 36. 20.

4. In the fourth, all prophaning of the Sabbath, and not due remembring it.

Quest. *What is the summe of the sins condemned in the Second Table?*

Answ. The Lord condemns all manner of wrong or injury to our selves, or to our Neighbour in, and all neglect of preserving (so far as in us is) of,

Our own, and our Neighbours	*Rank or Place, whether Superiour or Inferiour.*	*In the 5, 6, 7, 8, 9, and Ten Commandments*
	Life, Health, and Comfortable being.	
	Chastity in body or spirit,	
	goods and outward state	
	Good name, credit, or repute,	
	portion allotted.	

Quest. *Wherein are we in Danger of breaking any of the Ten Commandements*

Answ. Four wayes we are subject to break any of those Commands.

1. By doing what God forbids us.
2. By neglecting what God Commands us.
3. By failing in the end or manner.
4. By not confirming all Gods Commands (in heart and life) or by not continuing alwaies to do them.

Quest.

Queſt. *What are the Aggravations of ſin, that make it exceeding ſinful?*

Anſw. Several wayes ſin is aggravated; as when one ſins,

1. Againſt Corrections, as *Ahaz*, *Jer.* 52. 6. *Levit.* 26.

2. Againſt Mercies Temporal, *Rom.* 2, 3, 4.

3. Againſt Vowes and Promiſes.

4. Againſt Knowledge: To him that knows his Maſters will, —— To him that knows, — To him 'tis ſin. Againſt the Light of Nature, *Rom.* 1. 21. laſt.

5. Againſt the Goſpel: woe to *Corazin*, &c.

6. Againſt Conſcience, 1. Queſtioning; 2. Speaking and warning.

7. When Relapſes { Profeſſed Repentance / Faſts / of Gods Love, } areafter { *Jer.* 2. 13.

See Mr. *T. Goodwins Aggravations.*

Queſt. *What is the wages and deſerts of ſin?*

Anſw. The wages of ſin is death, *Rom.* 6. 23. Curſed is he that confirmeth not the Law of God, *Deut.* 27. 26.

Queſt. *What Death and Curſe?*

Anſw. 1. Sin brings death in General; withall the Fore-runners and Companions. ſpiritual death and curſe, for by Nature all are dead in ſins, *Eph.* 2. 1, 3.

2. Sin brings Temporal death and ſickneſſe, even to Infants, that have no actual ſin, *Rom.* 5. 14.

3. Sin

3. Sin brings Eternal death, *Rom.* 6. 23. *Rev.* 21. 8.

Quest. *Is this the Condition by Nature of your self, and of all persons born in the Church? or only of Heathens?*

Answ. This is the condition of my self, and of all by Nature; there is no difference, for all have sinned, and come short of the glory of God, *Rom.* 2. 1, 22, 22. *Eph.* 2. 1, 2, 3.

Quest. *How can God be just if he punish for Adams sin, Children for the Parents, sin should not dye?* Ezek 18. *Ones sin and righteousness is to himself, and reacheth not to his Children.*

Answ. 1. Gods word is plain, *Rom.* 5. 12. 19. By one man sin came in, and death, and condemnation on all; and what is man to reply against God? *Rom.* 9. 19, 20.

2. A private mans sin and righteousness, is onely to himself; but the first and second *Adams* (both being publick persons) are to their seed, *Rom.* 5. 18, 19.

3. The grounds, denying sin and condemnation to others by the first *Adam*, may deny justification and salvation to others by the second *Adam*, and so may overthrow the Faith, *Rom* 5. 18, 19. *Phil.* 3. 9.

Quest. *What discovers the greatness of the danger of all that are in that sad condition?*

Answ. The danger of all in that sad condition may appear,

1. By their blindness and darkness, they

see

see it not, *Acts* 26. 18. *Col.* 1. 13.

2. By their Deadnesse: hence they are unsencible and unable to quicken themselves, *Eph.* 2. 1. *Ps.* 22. 29. 2 *Cor.* 3. 5.

3. Or, by their Desperatnesse, neglecting means for their help, *Ps.* 10. 4. *Job.* 27. 10. *Jer.* 18. 12.

4. By their unperswadednes to Good, til spiritual Good, *Rom.* 8. 7. *and* 2. 8.

5. By the certainty of Death and Judgment, and uncertainty how soon, *Heb.* 9. 27.

6. By the Remedilesse of all in themselves and that Repent not in time, and that lay not hold on Christ for Peace, *Luke.* 13. 3, 5. *Isa.* 27. 5. *Acts* 4. 12.

Quest. *Why was the Law given?*

Answ. The Law was given, that the offence might abound; Yet where the offence abounds, the Grace of God in Pardoning such, doth thereby much more abound, *Rom.* 5. 20.

Quest. *By what other Names is the Morral Law, or the Ten Commandements called?*

Answ. The Law of the Ten Commands, which the Lord writ in two Tables, is called the Covenant of God, and the Tables of the Covenant, *Deut.* 5. 2. *and* 9. 9, 10, 11, 15. *and* 10. 2, 3, 4.

Quest. *What Covenants of God may we read of in the Scriptures?*

Answ. The Holy Scriptures do especially mention

mention Two Covenants, *Gal.* 4. 24.

The first Covenant on *Mount Sinai*, which gendreth to Bondage; and is called, the Ministry of Death and of Condemnation, Engraven in Stones, and the Letter that killeth, 2 *Cor.* 3. 6, 7, 9.

The other is called, A New Covenant, or New Testament, and the Gospel.

Quest. *What use is there of the Law or Old Covenant, in Gospel-times?*

Answ. There is still very good use of the Law many ways.

1. To make known Sin, and sinfull Motions, and Lusts or wishes, *Rom.* 7. 7.

2. To make sin appear very sinful, *Rom.* 7. 13.

3. To kill and slay such, as before were alive and well in their own eyes, *Rom.* 7, 8, 9, 13.

4. That where sin abounds in us, we may the more Magnifie the grace of God, which so abounds the more towards us, *Rom.* 5. 20.

5. That such by the Law, may be Dead to the Law, and seek to be alive to God by Jesus Christ, *Gal.* 2. 19. or else, all that Live to the Law, are under the Curse, *Gal.* 3. 10, 12.

Quest. *Can no man get Life or Righteousness by keeping the Law?*

Answ. None can get Life by the Law.

1. It's Impossible that any should, because man is weak through the Flesh, *Rom.* 8. 3.

2. If

2. If Righteousnesse comes by the Law; then Christ dyed in vain, *Gal.* 2. 21.

Quest. *What course then takes a Christlesse soul for Comfort?*

Answ. A Christlesse soul, wanting God and True Rest; seeks many false ways to find Rest, but it finds no constant Rest, untill it be led by the Spirit of God to Jesus Christ, by way of the New Covenant, *Heb.* 4. 1, 2, 3. 9. *Hosea.* 2. 6, 7. *Ps.* 116. 7.

As *Noahs* Dove had no rest (so the Godlesse and Christlesse soul, neither hath nor can it have) untill it returned to the Arke, from whence it came, *Gen.* 8. 8. 9. *Ps.* 116. 7.

Of Mans Third Condition: What it may be Here, by Regeneration (or by Obduration) and how this is Effected and Evidenced.

QUESTION,

WHat Course should such a Soul take, that is Christlesse and Restlesse?

Answ. A Christlesse Soul wanting God, should

1. Lament the losse of God, and be a Thirst for God, as the dry Thirsty Land for Water, *Ps.* 63.

2. Mourn for Sin; for Original sin, as well as for Actual.

3. Pray to God, if paradventure the sins may all be forgiven, *Acts* 8. 21.

4. Wait

4. Wait still daily at Wisdomes Gate where Christ is preached faithfully: when at last the Lord may blesse him with the saving knowledg of Christ, and of his New Covenant. *Prov.* 8. 34.

Q. *What is the Gospel or New Covenant?*

Answ. The New Covenant, or the Gospel is, good Tidings from God of Eternal Salvation and Glorious Promises; and Great Joy, that shall be to all people freely, even to the chiefest of Sinners, by Jesus Christ, *Luke* 2. 10. *Isa.* 55. 1, 2. 1 *Tim.* 1. 15.

Quest. *What is the sum of those Promises of the Gospel or New Covenant?*

Answ. The sum of the New Covenant is mentioned, *Heb.* 8. 8, 9, 10, 11, 12, 13. from *Jer.* 31. 31, 32, 33. Thus in *Heb.* 8. 8, 9. *&c.* Finding fault with them, he saith, The day is come saith the Lord, when I will make a New Covenant with the House of *Israel*, and the House of *Judah*: Not according to the Covenant that I made with their Fathers, in the day when I took them by the Hand to lead them out of the Land of *Ægypt*; because they continued not in my Covenant, and I regarded them not, saith the Lord. For this is the Covenant that I will make with the house of *Israel* after those days, saith the Lord; I will put my Laws into their Minde and write them in their Hearts: and I will be to them a God, and they shall be to me a people.

ple. And they shall not teach every man his Neighbour, and every man his Brother, saying, know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousnes, and their sins and their iniquities will I Remember no more. In that he saith, a New Covenant, he hath made the first Old. Now that which decayeth and waxeth old, is ready to vanish away.

Quest. *What Mercy's are here in the New Covenant promised to such Sinners? as Israel, and to Jews?*

Answ. In this New Covenant, the Lord Promiseth to lost undone sinners; these five things, which they ought to minde, and to believe.

1. To Enlighten blinde Minds.
2. To Soften and affect Stony Hearts.
3. To Comfort them in God, that he is their God, and they his People.
4. That his spirit shall teach them, even the least of them, to know the Lord savingly.
5. That the Lord pardons all their sins, and Justifies them freely in his Son Jesus Christ.

Quest. *How is this New Covenant called in the Holy Scriptures?*

Answ. The New Covenant is called, the Promise, Faith, the Righteousnesse of God, or of Faith, the Gospel, and the New Testament.

Quest.

Queſt. *Why is it called the New Teſtament?*

Anſw. 1. It is a Teſtament, becauſe herein as in a Will or Teſtament, Jeſus Chriſt bequeaths, and gives great Legacies to people freely.

2. Becauſe as a Will or Teſtament is Ratified by the death of the Teſtator that made the Will, ſo is this made ſure by the Death of Chriſt, that none can diſanull it, *Heb.* 9. 16. *Gal.* 3. 15. All the Goſpel Promiſes in Chriſt are yea and Amen, 2 *Cor.* 1. 21.

3. This is called a New Covenant or Teſtament.

1. Becauſe all under it, are under New Adminiſtrations.

2. Becauſe all ſuch as really enjoy the New Covenant, are dead to the Law, as to the Old Husband; and are freed from the Rigour and Curſe of it: that they might be Married to a New Husband, Jeſus Chriſt; and all theſe are become New Creatures, and have (or ſhould have) reſpect to all the things in the Morral Law, from Faith and Hope in that New Way, and not in the Old Legal manner, *Rom* 7 4, 6. *Heb.* 7. 12. *Rom* 7. 4. 2 *Cor.* 5. 17.

3. Becauſe this Covenant is given with New and Better Promiſes, *Heb.* 8. 6.

Queſt. *What may we Learn from the Lords Making of both theſe Covenants?*

Anſw. From the Lords making theſe Two Covenants,

Covenants and from what belongs thereto; there is brought to Light, the Glory of Gods Everlasting Love to sinners of the *Jews* and *Gentiles*; and his admirable Will done in Over-ruling and Governing all things, even about *Adams* fall, and aggravating of sin; as about the Gift of his Son, to such a Cursed Death for us. And all this, for the Praise of the Glory of his Grace, that worketh all things according to the Counsel of his Own Will; even in his Concluding and shutting up all, both *Jews* and *Gentiles*, in sin and in unbelief; that his Mercy and Grace might the more be Exalted and Magnified.

Quest. *What shews the fitness and the sufficiency of Jesus Christ, to be the Mediatour of the New Covenant, or Testament?*

Answ. Jesus Christ is manifested to be a most fit and al-sufficient Mediatour for us.

1. In respect of his Person; he is the Son of the living God.

2. In regard of his Natures in that Person; he is both God and Man, God-Man; called *Immanuel*, that is, God with us; as it was necessary that he should be both, *Matth.* 1. 21. 23.

3. In respect of his States or Conditions, that he was in, or is in. He was in a State of Abasement or Humiliation; and then in a State of Exaltation.

4. In regard of his Office; he is the Media-

coyn betwixt God and us; the Prophet Priest and King of his Church.

5. In regard of his Authority; God the Father appointed him to it.

6. In regard of his Annointing; God annointed him with his Spirit above all others.

Quest. *Christs Glory and his Exaltation (and Israels by him) was foretold of Old; but was his abasement foretold also?*

Answ. It was foretold, that the Serpent should bruise his Heel, *Isai.* 53. 12. *and* 9. 6, 7. *Psa.* 110. 2. 5. *Zach.* 14. 2, 3, 4. *Isai.* 60. 1, 2, 5, 11, 12, 15. 17. *Isai.* 59. 20, 21. *Psa* 72. 17. (*Gen.* 3.) That he should be the seed of *Abraham*, of *Judah*, of *David*; Born of a Virgin, ride on an Asse; be dis-esteemed, vilified, by *Israel* with their Rulers: should be betrayed by one near him, be accounted among Transgressors, as one smitten of God; that he should be Whipped, Crucified, his Hands and Feet pierced; which was by hanging on a Tree, a cursed Punishment; he should be wounded, be a man of Sorrows; Dye and be Buried; and all this for our Sins and Iniquities, *Isai.* 5. 3. *Psa.* 22. *Psal.* 69. *Acts* 8. 32. *Mat.* 27. *John* 19. And all this, and much more, was fulfilled in Jesus Christ for us, *Acts* 8. 32, 33. *Matth.* 1. 1. 21. *Matth.* 27. *John* 19.

Quest. *How was Jesus Christ Exalted for us,*

and

and his Glory manifested?

Answ. Jesus Christ was exalted for us many wayes; both before, and at his Death, and after it.

Quest. *How before his death?*

Answ. Some Glimps of Christs Glory were shewed at sundry Times.

1. About his Birth; foretold by the Angel *Gabriel* to *Daniel*, and to the Virgin *Mary*; and his Birth was shewed Gloriously, by Angels to Shepheards, and by a Star to Wise Men in the East.

2. At his being Twelve years old; by his Posing the Doctors in the Temple.

3. By the Testimony of *Simeon*, of *Anna*, especially of *John* the Baptist; that this was that Lamb of God; on whom the Spirit descended at his Baptisme, and abode on him: that this was the Messiah, the Lamb that taketh away the sins of the World, *Luke*, 1. 2. and 3. chapters, *John* 1.

4. Then after that, making the Blinde to see; the Lame to Walk; Curing all Diseases; Casting out Devills; by the Spirit whereby God Anointed him at his Baptisme: so confirming his Doctrine; and evidencing that he was the Christ, spoken of by the Prophets, *Isai.* 61. 1, 2. *Matth.* 11. 3. 4. 5.

5. By his Transfiguration on the Mount, shining as the Sun; *Matth.* 17.

6. At his Arraignment before *Pilate* the

Heathen Roman Governour, *Pilate* Pronounced him Innocent and Righteous.

7. At his Crucifying; causing such a great darkness from the sixth hour, unto the ninth; that is, from mid-day for three hours.

8. At his Death: the Temples Vail rent; the Earth quaked, Rocks rent: So that the Heathen Captain and Souldiers, that watched him, feared greatly; and said, of a Truth this was the Son of God, *Math.* 27. 52, 53.

Quest. *Wherein was Jesus Christ Exalted for us after his Death?*

Answ. Jesus Christ after his Death, was exalted many ways.

1. By his Resurrection from Death the Third Day, out of the Rock that was sealed up and watched: and by the raising up of the Bodyes of many Saints then, their Graves being opened, *Math.* 27. 52, 53. last, with *Math.* 28. 1.

2. By Christs Glorious Presence in his Body, then with his Disciples, instructing them forty days, *Acts.* 1.

3. By his Glorious Bodily Ascending into the Heavens, from Mount *Olives*, his Disciples beholding it, *Acts*, 1.

4. By his sitting then (and unto this day) on the Right hand of the Throne of Majesty in the Heavens, having all power of ordering all things in Heaven, and in Earth given to him by the Father, *Heb.* 8. 1. *Math.* 28. 18.

and

and there making intercession for us, *Rom.* 8. 34.

3. By his Coming again, that shall be (as he promised, and as his Father appointed him) to Judge all the Living and the Dead, Good and Bad, *Acts*, 10. 42. To be Glorified in his Saints, to be Admired in all that believe, 1 *Thes.* 1. 10.

Quest. *What was, or is the Office of Jesus Christ and to be done by him, as he is Mediatour of the New Covenant, between God and us?*

Answ. Jesus Christ, as he is Mediatour of the New Covenant between God and us, came to be, and he is, an all-sufficient Priest, Prophet and King, *Heb.* 7. 1. 2. 17. 26. 25.

Quest. *Wherefore was Jesus Christ a Priest?*

Answ. Jesus Christ was, and is, a Priest for us,

1. To Offer up himself once unto God, perfectly to take away all our sins, by which we deserved Gods Curse: and to Reconcile us by his Death, that were Enemies, *Heb.* 10. 10, 14. and 9. 12. 22. 26. *Rom.* 5. 10. *Col.* 1. 20. 21.

2. To make us, and our Prayers, and other duties acceptable unto God, 1 *Pet.* 2. 5. that were as filthy Rags, *Isa.* 64. 6. *Rom.* 2. 1. 1 *Tim.* 2. 5.

To give us (that were in fears) access to God, with boldness, *Eph.* 2. 12. *Rom.* 5. 2.

4. Always to appear before God for us, as our Advocate and Intercessor, (*Heb.* 7. 25. 1 *John* 2. 2. *Rom.* 8. 34.) When Satan accuseth us before God day and night.

Qu. *Wherefore was Jesus Christ a Prophet for us?*

Answ. Jesus Christ was, and is a Prophet for us (that are so blinde and ignorant) to make known to us, both outwardly and inwardly.

1. The greatnesse of our sin and misery.

2. The Mistery of the Gospel, and the unsearchable Riches of Gods love in Christ to such sinners. *Acts* 3. 22. *Deut.* 18. 15. *John* 6. 68.

3. How the Redeemed should live in obedience. *Matth.* 28. 20. *Eph.* 4. 20. 21.

Quest. *Why was Jesus Christ a King for us?*

Ans. Jesus Christ was, and is a King for us,

1. To Conquer sin, Satan, and all our Enemies, for us, that are so weak, and are under their Power.

2. To give us Power to Repent, and Believe and Obey, and to know him and his Love, and to hold out to the End; even to poor weak ones, that are full of doubts and fears.

3. To Reign in them by his Spirit here, and to crown them with himself hereafter. *Rom.* 8. 13. 17. *Luke* 22. 29.

Quest. *Who appointed Jesus Christ to this great Office of Mediatour-ship? (that he should have so great*

great Authority and Power for Performance of all these great things for Sinners?

Answ. Jesus Christ took not to himself this Honour: but he was sent and called to it, and was sealed to it, by God the Father; *Heb.* 5. 4. 5. *John* 17. 1, 2, 3. and 6. 27. *Matth.* 16. 17. *Luk.* 4. 1. 14. 18.

Quest. How was this further manifested, and specially evidenced, that Jesus the Son of Mary, *is that Mediatour and the Messias?*

Answ. 1. That Jesus is that Messias the Lord Evidenced by so Anointing him by his Spirit above all others; by which Spirit he cast out Devils, gave Sight to the Blinde, Raised the Dead, Preached the Gospel to the Poor, &c. And,

2. After his Death, Burial, Rising and Ascending, he poured out his Spirit on his Apostles; and on others by their LAYING ON OF THEIR HANDS in his Name: So as that *Jews* and others might see and know and all ought to be Convinced, that That Jesus was indeed the Messias [or the Christ, that is, the Anointed] of the Lord, that was to Come. And we are not to look for another, *Acts* 10. 38. *Isa.* 42. 1. 61. 1. *Psalm.* 68. 18. with *Eph.* 4. 8, 9. and *Acts* 2. 17. 33. *Acts* 1. 5. and 2, 3, 4, 14, 17. 37. and 5. 18. and 19. 5, 6. and 8. 16, 17, 18. and 19. 6. *Heb.* 6. 2. *Acts*, 17. 3. and 18. 5. *John*

3. 41. Acts 4. 26. Psal. 2. 2. Matt. 21. 42, 43.

Quest. *What may we learn from God's ordaining of Jesus, and appointing of him to be such a Mediatour?*

Answ. Hence we may learn these four Conclusions.

1. That God hath great displeasure against sin, in that he spared not his Onely Son, when he was a surety for sinners, Rom. 8. 32. Heb. 7. 22.

2. That God hath no pleasure in the Death and Destruction of the Wicked; but in shewing Mercy to all that truly and timely return and repent, Ezek. 33. 11. 2 Pet. 3. 8, 9. Jer. 3. 12.

3. That Jesus Christ is the Messias, and he is surely all-sufficient to save all that come to God by him (or else God would never have appointed him to that Office) Heb. 7. 24, 25. and that Jesus Christ will surely do it, John 17. 2.

4. That all such as believe not this, or do not improve it for their own Salvation, will be left without all excuse: Because they rob God of the Glory of his Name, and make God a lyer, as if he were not so mercifull to such sinners, as he hath said, or as if Gods witnessing that life and salvation is in his Son, were a false witness, John 3. 16. 17. Isa. 48. 8, 9, 11. and 42. 6. 8. 1 John 5. 10. 12.

Quest.

Quest. *Do all people that hear the Gospel partake of all these benefits of the love of God, and the Grace of our Lord Jesus Christ?*

Answ. No, for they all with one consent began to make excuse, *Luke* 14. 18. But yet unto all that are perswaded, and are willing to obey him, God hath promised the Communion of the Holy Spirit, which Spirit doth administer and apply to them (and comfort them in) that great love of God, and that abundant grace of our Lord Jesus Christ, *Acts* 5. 32. *John* 16. 8. 1 *Cor.* 2. 12.

Quest. *By what means doth the Lord give forth this Holy Spirit to perswade men?*

Answ. The Lord gives forth this holy spirit especially in the Ministry of the Gospel, *Rom.* 1. 16. *Gal.* 3. 5. 2 *Cor.* 3. 6, 8. *Acts* 10. 36. 44.

Quest. *Doth not the Lord prepare the heart by terrours of the Law, or by Affliction before he open the eare to the Gospel?*

Answ. The Lord hath often made use of the Law and of Afflictions, but the Lord is a free Agent, by what meanes he will, to open the eare and heart to attend to the Gospel of life. *Gal.* 2. 16. 19. *Job* 33. 16. 17. *John* 3. 8. *Acts* 16. 14. and 10. 44.

Quest. *Where this Holy Spirit applies and comforts effectually, and renewes a New Creature, what are his works upon the heart of such persons?*

Answ. Jesus Christ hath promised to send that

that Comforter, and that he shall convince the world of three things; 1. Of Sin. 2. Of Righteousness, and 3. Of Judgement, *John 16. 8.*

Quest. *What may be meant or implyed by that, where Jesus Christ said, the Comforter (who is the Holy Ghost) shall convince the World of sin, because they have not believed in me? John 16. 8, 9.*

Answ. John 16. 8, 9. may imply, four or five things.

1. That all people in the world by nature are in sin, and in unbelief.

2. Thus they are secure, until the Holy Spirit comes powerfully convincing them of sin, *Rom. 7. 9. Heb. 3. 12, 13.*

3. Then he leads them to see and feele that they never yet believed in Jesus Christ to purpose.

4. That this their unbelief is their greatest sin, *Psal. 106. 24. Heb. 3. 19.*

5. That this unbelief is the Cursed Root and Mother of all their many Actual sins; that now they are apt to be over whelmed with sin, and more troubled for sin and it, then for Hell, and for all other Crosses and Afflictions, *Act. 13. 39. Rom. 7. 23, 24. Psal. 40. 12.*

Quest. *What is Faith or Believing?*

Answ. Faith or Believing is, with such a reality, that it is the substance, and being of things hoped for; and Evidence (or Conviction)

[illegible] of things not seen, as sure as if they were seen with bodily eyes, *Heb.* 11. 1. *Cor.* 4. 18.

Quest. *What is Faith in God? And what is Faith in Christ?* John 14. 1.

Answ. 1. Faith in God is, whereby we believe that there is a God, and that he is the rewarder of all that diligently seek him, *Heb.* 11. 6. And, whereby we believe the truth of all that God hath said or recorded of his Son, and of all other things in the Holy Scriptures, *John* 5. 2. *Tim.* 3. 15, 16. And, whereby we rely and depend on God, and stay our selves on his Name, as being God all sufficient, in all our straits, *Isa.* 50. 18. *Psal.* 9. 10. *Gen.* 17. 1. *Cor.* 12. 9.

2. Faith in Jesus Christ is, whereby we believe that he is the Son of God, the All-sufficient Saviour of the Chiefest of sinners, that believe in him, and on God by him, and we pouring all confidence in our own selves, (our best deeds) do rest and rely wholely on him, for the pardon of all our sins, and to have perfect righteousness in him, and the favour of God, and all good, here and hereafter.

Quest. *What is meant by this of righteousness, because I go to my Father, and ye see me no more?* John 16. 10.

Answ. *John* 16. 10. May imply two things.

1. That the spirit shall convince the World,

World, that though Jesus Christ, who was most just, was Condemned by men, and Crucified as one most unjust (which his sufferings was therefore not for himself, but in our stead, as our surety to pay all our debt) yet God the Father by raising him from Death, and from the Grave (which is called the Prison, *Isa.* 53. 8.) and by receiving him out of their sight to his glory, witnessed Christs being discharged and justified, and that he arose perfectly righteous.

2. That thus, all that are so convinced of sin, & it aforesaid, and that can see nothing of Christ, nor of any good in themselves, should look up to Jesus Christ, and believe in him; and these are fully discharged and justified in him, who is their perfect righteousness before God the Father, and always appears so before God for them, *Isa.* 50. 7, 8. *Rom.* 7. 24, 25. *Isa.* 63. 16. 2. *Cor.* 5.

Quest. *When may be the meaning of this, of Judgement, because the Prince of this World is judged?* John 16. 11.

Answ. John 16. 11. May imply these three things.

1. When one is so convinced of sin, and of righteousness, and now knows he believes, he expects that sin now is quite dead, and that judgement and holiness, shall have all the sway in him, *Isa.* 50. 6, 7.

2. That he is frustrate of that expectation, and

and findes and feels so much sin still, that he fears he shall fall away, and not overcome, *Rom.* 7. 24.

3. That then the Comforter will convince, thus Jesus Christ, who by his Death and Resurrection overcame Satan (*That Prince of this World*) and sin in us, that had raigned in our heart and minde, [*That were wholly hard and blind, even darkness; unfelt or sorrowed for.*] That now he will perfect the good work he hath begun in us; and he will set up his Throne of Judgement victoriously, in us, and in the World, *Heb.* 2. 14. *Rom.* 5. 9, 10. *Phil.* 1. 6. *Judges* 1. 4. 23. *Isa.* 42. 3, 4. *Mat.* 12. 20.

Thus, the Grace of our Lord Jesus Christ, from the Love of God the Father, is applyed to the soul by the Conviction and Communion of the Holy Spirit. Thus, he brings some, into a renewed happy state here, in at the strait gate; and then he leads them on in the narrow way that leadeth unto Life Eternal, and seals others in their unperswaded perverse condition.

Quest. *What may be useful to be further considered about this happy renewed condition?*

Answ. About this happy renewed state here, five things may be useful to be minded; Namely,

1. The evidencing of it, with new admiration.

2. The benefits of it, and royal priviledges.

3. Their

3. Their thankfulness, & new inclination.
4. Their trials, and new temptations.
5. Their helps and furtherances.

Quest. *What may evidence this renewed estate?*

Answ. This renewed estate is evidenced,

1. By repentance, after I was turned, I repented, *Jer.* 31. 18. which is shewed three wayes,

1. By kindly mourning for sin, above all other losses; as *Ephraim* said, I smote upon my thigh, I was ashamed, and even confounded; I was as a Bullock unaccustomed to the Yoke, *Jer.* 31. 18, 19. *Zach.* 12. 10.

2. By indignation against sin; as *Israel*, what have I to do any more with Idolls? *Hosea* 14. 8. Thou shalt cast them away as a menstrous cloath, and say unto it, get thee hence, *Isa.* 30. 22.

3. They can say with *Paul*, these things that were gain to me, I count them loss for Christ; yea, doubtlesse, I account things losse —— and Dung —— for him, *Phil.* 3. 7, 8.

2. By Faith, which is, the evidence of things hoped for, the subsisting of things not seen, *Heb.* 11. 1. This Faith hath four degrees,

1. The rich and free promises of Gods grace, and Christs great love in dying for such, as have no goodnesse in them; yea, for his enemies, yea, for the chiefest of sinners; they do believe that all this is most certaine, and this is sweet and precious to them,

Rom.

Rom. 5, 6, 7, 8, 10, and 4, 5. 1 *Tim.* 1. 15.

2. Hence renouncing all false stayes and rests; though they feel mountains of sins, unbelief, and discouragements, in themselves; they look up to that grace, and they role and adventure their soule, and rely only on the Name of God, and on Jesus Christ, that dyed for sinners, for forgivenesse of all their sins, *Phil.* 3. 7, 8. *Isa.* 43. 22, to 26, and 50. 10. and 63. 16. *Jer.* 14. 7.

3. Then in time they so believe Gods love to them, that they wonder and admire, that so holy a God should so love such a wretch, 2 *Sam.* 7. 18. 1 *John* 3. 1.

4. These, some of them, attain to assurance; hence their faith (or their believing that God so loved them, this) works effectually by love, *Gal.* 5, 6.

3. By Love.

1. They love God, and the Son of God, because he loved them first, 1 *John* 4. 19.

2. They love all his Commands and Ordinances, *John* 14, 15, and 15. 14. Baptisme, the Lords *Supper*, Brotherly Fellowship, Prayer, Thanksgiving, Reading the *Scriptures*, Hearing, the Word, *&c.*

3. They love their enemies, and would do good to those that do evil to them, *Mat.* 5. 44.

4. They that love the Lord, hate evil, and all that would hinder them from following the Lord, *Psal.* 97. 10. *Luke* 14. 26.

4. By

4. By being renewed in all things: If any be in Christ, he is a New Creature; old things are passed away, behold all things are become New; 2 Cor. 5. 17, 18.

Quest. *What are the benefits and blessed Privileges of all that are made New Creatures?*

Answ. All such true believers, have union and communion with Jesus Christ, and so with the Father, here; and shall have glory hereafter, 1 Cor. 1, 2, 9, 30. Mat. 19. 28, 29.

Quest. *How is that Union or One-ness proved? and by what comparisons is it set forth in the Holy Scriptures?*

Answ. 1. That such believers are now one with Jesus Christ, is proved in, Eph. 2. 12, 13. Ye were without Christ — with God — but now in Christ Jesus — ye are of God in Christ Jesus, 1 Cor. 1. 30. John 17. 21, 23.

2. This union is set forth by these comparisons; Christ is the True Vine, Christ is the Husband, and the Head, of the True Church of True Believers; and these are his Branches, John 15. 1. 9. His Spouse, the Lambs Wife; Members of his Body, and of his Flesh, and Bones — This is a great Mistery, Eph. 5. 29, 30, 32. By this spiritual union, they enjoy all spiritual good, in and from Jesus Christ, John 1. 16. Col. 2. 9, 10. And this union is (or should be) set forth, and represented, by Baptisme, which is to hold forth the persons One-ness with Christ, in his death

and

and burial; so also in his Resurrection, *Rom.* 6. 2, 3, 4. *Col.* 2. 12.

See Mr *Thomas Goodwins* Book, call'd, *Christ set forth in his Death, Burial, Resurrection*, Sect. 3. Chap. 7.

Quest. *By what means is that Union or One-ness with Jesus Christ?*

Answ. They that are joyned to the Lord are one spirit, 1 *Cor.* 6. 17. His spirit dwells in them, *Rom.* 8. 9, 11. And Christ dwells in their hearts by Faith, *Eph.* 3. 17.

Quest. *What is this their Communion with Jesus Christ?*

Answ. This Communion with Jesus Christ is what, he is all things to God for them, and works, and gives all from God, in and to them, (*Rom.* 8. 32. 1 *Cor.* 3. 22, 23.) He is alwayes their Priest, Prophet, and King; and he makes them Priests, Prophets, and Kings, (*Heb.* 7. 1, 25. *Rev.* 1. 5, 6.) They that believe, are of God in Christ Jesus, who is made of God for them, Wisedome, and Righteousnesse, Sanctification, and Redemption; that he that glorieth should not glory in the flesh, but in the Lord, 1 *Cor.* 1. 30, 31.

Quest. *What is implyed in those words, Christ is made of God for us, Wisedome, &c?*

Answ. In 1 *Cor.* 1. 30. Four things are implyed;

1. That without Christ, and union with Christ, no person hath any true Wisedome,

nor Righteousness, nor Holiness, nor Redemption. But all are in themselves foolish, being ignorant of the mistery of God and of Christ, and are Wicked, and Cursed, and Unclean, and in Bondage to Sin, Satan, and the World, *Rom.* 10. 3.

2. That in Jesus Christ, and in him alone, is True Wisedome, Justification from Sin, Holinesse and perfect Freedome from all Evil, for such poor wretched Sinners.

3. That Jesus Christ is all this fully and perfectly, from God the Father, to all that have real union with Christ.

4. That whosoever hath any one of these benefits, they have or shall have all of them, from God in Christ; and also all other blessings, that are annexed to these.

Quest. *What other Blessings or Privileges are annexed to these?*

Answ. To these also belong all these seven Blessings, or Privileges;

1. God hath loved them with an Everlasting Love; and therefore with loving kindnesse hath he drawn them, *Jer.* 31. 3.

2. They have Peace and Reconciliation, whereby they that were Enemies, are now Friends of God, *Rom.* 5. 1. 9, 10.

3. Son-ship or Adoption, whereby they that were by Nature Children of Wrath, are now the Children of God; and if so, Heirs, Heirs of God, Joynt-Heirs with Christ, *Eph.* 2. 3, 14. *Rom.* 8. 15.

4. Pro-

4. Protection and Provision of such Children, though the Lions lack, *Psal.* 34. 7. 10.

5. Perseverance, that none shall be able to seperate them from the love of God, that is in Christ Jesus, *Rom.* 8. 34, 39.

6. The consolation of all the rich and precious promises in the New Covenant beforesaid, which are all in Christ, yea, and in him, Amen, to the Glory of God by us, 2 *Cor.* 1. ad.

7. Finally, as in *Psal.* 84. 11.

1. The Lord Jehovah is their Sun, to enlighten, warm, and refresh them.

2. He is their shield, against Satan, Sin, and all their Enemies.

3. He will give his Grace to them, and his grace is sufficient for them in their greatest Tryals and Troubles: and

4. No good thing will he with-hold from those that walk uprightly.

Quest. *What is the Thankfulness, and New Good-Inclination of these New-Born Persons?*

Answ. The hearts of these that are Born of God, are herein like *Davids*; saying, what shall I render to the Lord, for all his benefits towards me? *Psal.* 116. 12. and as 2 *Sam.* 9. 1. 7. Oh how they admire and love the Lord and Jesus Christ! far above all; and they love all his people, and their Neighbours; yea, even their Enemies, that abuse them, because God commands it, *Mat.* 5. 44. *Col.* 3. 13. And they love all Gods

commands; because he hath put his Lawes in their Minds, and hath writ them in their Hearts, 1 *John* 5. 3. *Heb.* 8. 10.

Quest. *How is the Change and Bent of their heart towards God, and to each of the Ten Commands?*

Answ. 1. In respect of God, they had set up Idols in their hearts; but now, whom have they in Heaven or Earth, that they love or desire in comparison of God? *Psal.* 73. 25.

2. In the wayes and means of his worship, other Lords besides him have had dominion over them (whose Customes and Traditions they have followed) but now, none are like those that are of Gods own appointment; and herein now, they love not their lives unto Death, *Isa.* 26. 13. *Cant.* 1. 6, 7. 2 *Sam.* 3. 36. *Rev.* 14. 4, and 12. 11.

3. The Name of God was not Exalted by them; but now its precious to them, and their desire and endeavour is to Exalt his Name, in all his Works, and Worship, and Word, and in all their conversation.

4. They had prophaned the Sabbaths; but now they desire that all people might know the Lords Will therein, and remember to keep them Holy. And thus they shew that they Love God above all.

Quest. *How do they shew, and ought they to shew, their loving their Neighbour as themselves, aright?*

Answ.

Answ. It is, and to be, in their heart and endeavour to preserve their

Neighbour as their own	*Rank, place and duty therein, whether Superior or Inferior*	in the 5.
	Life and comfortable being.	in the 6.
	Chastity in body or spirit.	in the 7.
	Goods and outward state.	in the 8.
	Name, credit, and repute.	in the 9.
	Portion allotted, with content.	in the 10.

} *Commandements.*

Quest. *Are not Believers freed from the Law?*

Answ. Believers are not under the Legall Dispensation, nor Law, Covenant, or Curse, nor Rigour, or Bondage of the Moral Law; Yet they delight in the Law, as it's the Will of their Father and Saviour; Loving him, they Love all his Commands, and they count them all Good, and not Grievous, *Rom.* 7. 7. 22. 1 *John* 5. 3.

Quest. *Such as are Renewed or Born again, what Tryalls do they meet withall?*

Answ. After the Pangs in Travel of the New Birth, there use to follow such throws of Tryalls, and sad Temptations, that may be greater then ever they had before, *Rom.* 10. 32, 33. *Rom.* 7. 23, 24.

Quest. *About those Tryals, and sad Troubles, what is useful to be considered of?*

Answ. Seven particulars about these Tryalls, and inward Troubles, may be useful to be opened and spoken to.

1. In what conditions they come to be thus?

2. Who, and what are their Enemies, that make them thus?

3. What sad Conclusions these then make, when they are thus?

4. Whether all Believers come to be thus?

5. Can the Lord Love them when they are thus?

6. If the Lord Loves them, why is it thus?

7. What should these do when they are thus?

Quest. *In what Conditions meet they with such Temptations?*

Answ. If they be Rich and Prosperous, then they are apt to forget God, and be secure. If in Poverty, or in great Crosses, they are apt to be impatient, and use shifts, or unfit means, *Prov.* 30. 8, 9. *Psal.* 30. 6, 7. *Lam.* 3. 17. to 21.

Quest. *Who are their Souls Enemies, by whom they meet with such Tryals, or Temptations?*

Answ. Now, the Devil, and the World, and the Flesh, are all against them, with all their Power, (2 *Pet.* 3. 3. *James* 4. 4.) and they are too weak to resist them, but my Grace is sufficient for thee, saith the Lord, 2 *Cor.* 12. 9. *Rom.* 8. 31.

Quest. *How are their Tryals by Satan?*

Answ.

Anſw. Satan as a Roring Lion, walks about, ſeeking whom he may devour, (1 *Pet.* 5. 8.) By one of theſe three wayes.

1. By his Wiles and Devices, ſuiting his Darts to our Conditions; to Deceivers, as he deceived *Eve*, *Eph.* 6. 11. 2 *Cor.* 2. 11. and 11. 3.

2. By his Depths, *Rev.* 2. 24. Sometimes pretending Scripture, more knowledge, and higher attainments, *Gen.* 3. 5. *Mat.* 4. 6.

3. By his fiery Darts, *Eph* 6. 16. Piercing, Wounding, Enflaming, ſome poor hearts; filling them with ill Thoughts, Blaſphemies, Murders, Miſchiefs, Miſtruſts; then with Horrour, Terrour, and Fears, becauſe of theſe ill thoughts, that he had caſt in, *Luke* 22. 31, 34, 60, 62. *Mat* 26. to laſt verſes.

Queſt. *How are their Tryals by the World?*

Anſw. Two wayes are their Tryals by the World:

1. By Enticings and Perſwaſions, from ſuch ſtrictneſs and reſoluteneſs, by ſeeming friends; like *Peter*, *Mat.* 16. 22. and *Balac*, *Num.* 22. 17. 37.

2. By oppoſitions now of the World; when they were of the World, the World did love his own; but becauſe they are not now of the World, but the Lord hath called them out of the World; therefore the World hateth them, *John* 15. 9. *Mat.* 5. 10, 11.

Queſt. *How are their Tryals by the Fleſh, or Fleſhly Luſts?*

Anſw. The Fleſh in them Luſteth ſtill againſt the Spirit, *Gal.* 5. 17. So as that good which they would, they do not; but the evil which they hate, and would not do, yet they do it, *Rom.* 7. 15, 19.

Queſt. *Which are thoſe Fleſhly Luſts that fight againſt our Souls?* 1 *Pet.* 2. 11.

Anſw. 1. The Luſts of the Fleſh or Body.

2. The Luſt of the Eyes.

3. The pride of Life, 1 *John* 2. 6. *Gen.* 3. 6. Which they thought had been dead in them, but now they find them all alive, *Rom.* 7. 9. 15. 19.

Queſt. *What Luſts may be implyed in thoſe three, and joyned with them?*

Anſw. 1. The New-Born may finde in them ſuch Luſts in their Members, ſuch filthy Thoughts and Fancies, ſuch ſins in Eating and Drinking, as they think are in no Believers.

2. Alſo, ſuch luſts of the eyes, ſo inſatiable, wandring, and diſtracting, with ſins in hearing and handling.

3. Such pride of life, joyned often with much Unthankfulneſs, Hypocriſie, Self-love, Ambition, Envy, Frowardneſs, Impatience, Murmurings, Security, and the like.

Queſt. *What other ſins do often burthen theſe?*

Anſw. The New-Born are oft burthened,

for

for the losse of their first Love, Zeal, and Joys for their Deadnesse, Coldnesse, Spiritual Sloth; for Worldlinesse, or other prevailing Sin (and that after many Prayers and Promises) for their Unevennesse, Unconstancy, Unsettlednesse, Unfruitfulnesse; Their want of Meditation, want of a Spiritual Mind or Frame; Their being like *Laodicea*, Luke-warm, neither Hot nor Cold; or like those wretches in *Rom.* 1. end 2 *Tim.* 3. 1, 2, 5. or *Heb.* 10. 26.

Quest. *What Conclusions are those Saints like to make?*

Answ. These burdened souls in this sad condition, remembring how they had been before God with Joy and Praise, but now it is not as it had been, *Hosea* 2. 6. Their souls are apt to refuse to be comforted, and to conclude thus. I never enjoyed Christ, it was but a delusion. Never was Believer thus, I am the chief of sinners; I shall one day quite fall away; I shall never hold out in great Tryals; There's no hope in God for me; Therefore, its in vain to pray, or read, or hear; I am no better, but worse by all; I may as well sit down, or take my pleasure here; I have no hope for hereafter, *Jer.* 18. 12. and 2. 25. O wretch that I am! better I never had been born; a Worm full of Earth and Filthinesse, shut out of Gods presence, *Psal.* 42. 4. 6. and 77. 2. *Luke* 24. 37, 39. 1 *Tim.*

2 Tim. 1. 15. 1 Sam. 27. 1. Jer. 12. 3. Lam. 3. 8. 18. 43. Rom. 7. 23, 24, and 9. 10. Jer. 20. 9. 14, 18. Psal. 22. 6. Jonas 3, 4. Lam. 2. 8. 42, 44. See Mr. Bradfords Letters in the Book of Martyrs.

Quest. *Whether have all that are New-Born, such Tryals, or Burthens by sins, after their conversion?*

Answ. All Believers sooner or later, are much burthened with the body of sin, *Rom.* 7. 19. 23. Though some are in more despair, and so for longer time, then others,

1. Sometimes according as their sin is more or lesse scandalous; or,

2. As the persons are more or lesse, Malancholical, or in confession of sin, or acquainted with the Gospel, or with other experiences; or,

3. As the Lord the more or lesse hides himself. *Peter. Mat.* 26. two last verses, *David* Psal. 51. and 88. and 102. (call'd the Malancholy Psalmes) Psal. 30. 6. *Isa.* 54. 6, 7. *Lam.* 3. 8. 44. Psal. 32. 3, 4, 5.

Quest. *Seeing the Lord is a God of pure eyes, must not he needs hate these, that are so hateful in their own Eyes? Can he love and pity them, when they loath themselves, for their own Abominations?*

Answ. Their loathing themselves, is a fruit of Gods Love and Covenant, *Ezek.* 36. 31. with 26. 20. 41, 43. as he said, *Jer.* 31. 18.

18. I have surely heard *Ephraim* bemoaning himself thus; Thou hast chastized me, and I was chastized, as a Bullock unaccustomed to the Yoke. Turn thou me, and I shall be turned, (v. 19.) Surely after I was turned, I repented, and smote on my thigh, I was ashamed, even confounded, (v. 20.) Is *Ephraim* my Dear Son? Is he a pleasant Child? For after I spake against him, I do earnestly remember him still: Therefore my bowels are troubled for him; I will surely have mercy on him, saith the Lord, *Jer.* 31. 18, 19, 20. so *Isa.* 54. 4, 5, 6, 7.

Quest. *If God so loves them, then why is it thus hard with them, after many prayers, when God can easily help all? What profit is it to God, or Jesus Christ, or to themselves, or to others, by leaving this body of Death in them?* Rom. 7. 24.

Answ. 1. There is such a combat in each Believer, because they are like *Rebecca* that had two contrary Nations in her, *Gen.* 25. 22, 23. So these have contrary Natures in them; the one Fleshly, the other Spiritual, *Gal.* 5. 17.

2. God leaves in Beloved Saints this body of death, in his Love; for great Benefits.

1. To advance the more fully, the glory of his Name; there, when sin is great, *Psal.* 25. 11. *Exod.* 34. 6. *Isa.* 48. 8, 9, 11.

2. To set the higher price on Jesus Christ, that we might often admire his grace in him,

Rom. 5, 6, 9, 10. *Luke* 7. 47. 1 *Tim.* 1. 15.

3. For our own benefit: thereby the more,

1. Humbling us, 2 *Cor.* 12. 7, 8, 9.

2. Rouzing us up to prayer, *Hosea* 5. last.

3. Hating out pride, sloath, and other sins in us.

4. For good to others also: That we may the more,

1. Sympathize, and tender others that are thus afflicted and burdened.

2. Comfort them, 2 *Cor.* 1, 3, 4.

3. Be gentle and meek to all, even to the worst; and not speak ill of any; because we our selves are or were so bad, *Tit.* 3. 2, 3.

Quest. *What should such afflicted ones do in this their so sad Condition?*

Answ. 1. Such Afflicted Ones should consider,

1. That its the Lords Mercies, that they are on this side Hell, and not consumed ere now.

2. That his Compassions fail not, but are New every morning, *Lam.* 3. 22, 23.

3. That the Lord abounds in Grace and Faithfulnesse, in Healing Back-sliders, and Loving Freely, and pardoning Sin, Iniquity, Transgression, Rebellion, and the chief of Sinners, *Exod.* 34. 6. *Jer.* 3. 1. + 12. 22. and 14. 7, 8. *Hosea*, 14. 1, 2, 3.

4. That his Ends are Wise and good in Leaving his people that body of sin, as is before said.

5. That

5. That where the Lord begins a Good Work, there he will perfect it, *Phil.* 1. 6. *Pſ.* 138. laſt, Remember former days and experiences, as *Pſ.* 77. 6. 10. *Judges*, 13. 23.

2. Hence they ſhould be Free and Full in confeſſing their Sins and Back-ſlidings, with all the aggravations they can: believing that he that Juſtifieth the ungodly, and ſaveth the chief of ſinners, will now freely forgive them, *Jer.* 3. 1. 12, 13. 22. 1 *John* 1. 8. *Rom.* 4. 5. and 5. 8, 9. *Pſ.* 25. 7. 11. or elſe, their unbelief will be a greater Sin then all the reſt, 1 *John* 5. 10.

3. They ſhould then deſire and endeavour for time to come, to have ſuch godly ſorrow, working kindly repentance, or good works, as may ſhew it ſelf in theſe ſeven fruits of it, in

1. Holy Care,
2. Right clearing themſelves (in Chriſt to God, and by due ſatisfaction to men.)
3. Indignation (againſt ſin and ſelf.)
4. Fear (of ſo offending any more.)
5. Vehement deſire (which will be Operative.)
6. Zeal (not pretended, but Cordial for Gods Glory.)
7. Revenge (in that ſin wherein they moſt ſinned. Thus did the Saints in *Corinth*, 2 *Cor.* 7, 9, 11.

Queſt. *What helps and furtherances hath the Lord*

Lord given to those that are New Born, for their Edification?

Answ. To the New Born, the Lord hath appointed these Ordinances and Priviledges, untill he come again in his Person.

1. The Word of the Covenant of Grace.
2. The Token of the Covenant.
3. Communion of Saints in Publick.
4. Church Censures, or Discipline.
5. Prayer, with Vowes, and Fasting.
6. Thanksgiving, with Holy Feasting.
7. Private Communion of Saints.
8. The whole Armour of God; And
9. Other inward helps.

Quest. *Of what Use and Authority is the Word?*

Answ. The Holy Scriptures, of the Old and New Testament, are called the Word of God. They were Written by Holy Men of God, and they were Inspired by his Holy Spirit; and they are all usefull four wayes;

1. For Teaching the Ignorant.
2. For Reproving, and Convincing Sinners.
3. For Reforming or Bringing to the Right way.
4. For leading on in Righteousnesse of Christ, and from him, *Acts* 13. 5. 44, 46, 48, 49. with Chapter 26. 22, 23. 2 Pet. 1. 21. 2 *Tim.* 3. 16, 17.

Quest. *In what manner should the Holy Scriptures be used?* *Answ.*

Answ. For our spiritual furtherance, the Holy Scriptures should often be read and expounded and heard publickly, and privately, in a solemn, holy, and humble manner; believing all therein, and submitting wholly thereunto, *Neh.* 8. 3. 5. *Acts* 13. 21. and 8. 30. and 17. 11. *Luke* 4. 16. *Acts* 20. 20. 35. *Prov.* 13. 13. *Isa.* 66. 2. *Heb.* 2. 1, 3, and 4. 1, 2.

Quest. *Which are the Tokens of the New Covenant in New Testament; and for what use are they?*

Answ. These Two, are Tokens of the New Covenant; Namely, Baptisme, and the Lords Supper. They signifie, and represent, and confirme, unto the Believers, his Union and Communion with Jesus Christ in his sufferings on their behalf; and that the Lord, in, and through his Son, will surely perform to him, all the Rich Promises that are in the New Covenant in due season, *Rom.* 4. *Col.* 2. 12. *Gen.* 9. 9. 16. *Ler.* 12. 20. *Gal.* 3. 8. 17. 29.

Quest. *Should all sorts of bad people be admitted to, or forced unto the Tokens of the Covenant?*

Answ. The signs of the Covenant are for them that are in Covenant, else they are made lying signs. They are not appointed to beget Faith, or other Grace, but to confirm in where it is, *Gen.* 17. 7, 9, and 21. 22, 23, with the 3d verse.

Quest.

Quest. *What Reasons from Scripture is there for so much caution herein?*

Answ. For so much caution herein, there are these Grounds;

1. All such as partake unworthily, are guilty of a great sin, and liable to Gods heavy Judgement, 1 *Cor.* 11. 27, 29.

2. Without Faith it's impossible to please God, *Heb.* 11. 6 *Acts* 8. 38.

3. *John Baptist* threatned those fruitless ones, that sought admittance, because they had *Abraham* for their Father, *Mat.* 3. 8, 7, & 9.

Jesus Christ commands us thus, give not that which is Holy unto Dogs; and cast not Pearles before Swine, *Mat.* 7. 6.

Quest. *What is Baptisme? and what is to be held out to us by it?*

Answ. Baptisme is an Ordinance of the Lord annexed to the Word of the Covenant, wherein persons repenting, and believing in Jesus Christ, yielding up themselves to him, in his Name, are solemnly dipt in water, and arise; signifying, representing, and sealing up to them, their Union with Christ, and their Communion with him in his Death, and Burial, and Resurrection, (as also) their bodily Resurrection, that it shall be) and the Remission, and Washing away of their sins, no longer to live in them, nor to themselves; but as persons raised from Death, and re-

signed

signed up, and engaged wholly to the Name of God the Father, and of the Son, and of the Holy Spirit; and these are to wait and pray for Christs Baptizing them in the Holy Spirit, *Mat.* 11. 25. *Acts* 22. 8, 10, 16, *and* 2. 38, 41, *and* 8, 37, 38, 39. *Luke* 9. 23. *Rom.* 6. 4, 13, *and* 12, 1, 2. *Acts* 2. 38. *and* 10, 46, *and* 19, 5, *and* 8. 38. *John* 3. 23. *Mark* 1. 5, 9. Βαπτ ἐν Ἰορδάνῃ---εἰς Ἰορδάνην in--into *Jordan*; See Mr. *Daniel Rogers* on the Two *Sacraments*, fifth Part, fifth Chapter, *Duty of Ministers*: *Meed's Diatribe*. *Titus* 3. 5. *Dutch*, *Gedoopt*. *Mat.* 28. 19, 20, *and* 3. 15. *Gal.* 5. 3. *Rom.* 2. 11. *Col.* 2. 12. *Rom.* 6. 3, 4, 5. *See Christ set forth*, Sect. 3. Chap. 7. 1 *Cor.* 15. 29. *Acts* 22. 38. *and* 22. 16. *Heb.* 10. 22. *Rom.* 6. 2, 3, 4, 5, 6. *Col.* 2. 12. *and* 3. 1, 2. *Mat.* 28. 19. *Acts* 19. 3, 4, 5. *and* 8. 12, 14, *and* 18. 10. *and* 7. 37, 38. *Mark* 10. 15, 16, 17.

Quest. *What is the Lords Supper? And what is held out to us thereby?*

Answ. The Lords Supper is an Ordinance of the Lord Jesus Christ, left at his departing untill his return, as a Love-Token to his Disciples; who are often to meet together in his Name, as One Body; and sitting down at his Table, and Judging themselves, Christ's Commission being declared concerning it; they take Bread, and give Thanks, and Break it, and Eat it, as the Communion of Christs Body broken for them; So also the Cup of

Bleſſing, which they Bleſſe, and all Drink of it, as the Communion of Chriſts Blood, ſhed for their ſins: After which, they are to Praiſe the Lord, 1 *Cor.* 11. 23. to 29. *Mat.* 26. 30. *Luke* 22. 14, 19, 27, 30. *Mark* 26. 26, 30. 1 *Cor.* 10. 16, 17. ſo, *Heb.* 2. 12. from *Pſal.* 22. 22.

Queſt. *What Communion have Saints, or ſhould Saints have?*

Anſw. All Saints have Communion with Jeſus Chriſt, their Head, (and ſo with the Father, and Holy Spirit;) And they ſhould ſeek to have Communion, as opportunities are, with the Members of Chriſt, both publickly in his Churches, and privately amongſt Themſelves, 1 *Cor.* 1. 9. 30. *Col.* 1. 18, 19. and 2. 19. 1 *John* 1. 3, 4. *Acts* 9. 26. and 5. 13, 14. *Heb.* 10. 25. *Acts* 2. 38, 42. *Rev.* 2. 1. and 7, 11, 17 *Acts* 20. 7, 8, 20. 31. with 19. 8, 9, 10. *Mal.* 3. 16. *Heb.* 3. 12, 13.

Queſt. *What is a Chriſtian Church?*

Anſw. A Chriſtian Church is Chriſts Miſtical Body, called out of the World unto Communion with him, and with one another, in all his Holy Ordinances, 1 *Cor.* 12. 27. and 1, 2, 9, 26. *Acts* 2. 40, 42. *Mat.* 28. 19, 20. *John* 15. 14.

Queſt. *Of what uſe are Church Cenſures, or Diſcipline?*

Anſw. Church Cenſures are of very great uſe to the Churches Well-being.

1. For

1. For reforming the Saints, who are subject to slip or fall, in word or deed, or in judgment, *Gal.* 6. 1, 2.

2. For cutting off rotten Members, least others, and the Ordinances should be defiled by them, 1 *Cor.* 5. 7, 8, 10.

3. Thus for preserving the Church Pure.

4. For preventing or wiping off all just reproaches by the World.

Quest. *What Rules hath Jesus Christ given about Discipline?*

Answ. Jesus Christ hath thus Ordained, *Matt.* 18. 15.

1. That we speak with the Offender alone, for gaining him to hearken.

2. If he hear not, then to take one or two with us, to confirm our Admonition, or else to witness it to the Church.

3. If he will not hear them, and be obstinate, then to tell the Church, or the Congregation; who as Cause is, are to admonish him, and to pray for him.

4. If he will not hear the Church, but is obstinate, then cast him out, and with such an one eat not, 1 *Cor.* 5. 7. 11.

5. If he kindly repent, forgive and receive him, 2 *Cor.* 2. 11.

Quest. *What Ordinances should be first performed in the Church?*

Answ. In the Church should be, first of all, supplications (to turn away deserved judge-

ments) and prayers (for undeserved mercies) intercessions (for others) and giving thanks, should be made for all men, even for Kings, and for all that are in Authority (though they were then Persecutors) that we may lead a quiet and peaceable life, in all Godlinesse and Honesty, 1 Tim. 2. 1, 2, with Chapter 3. 14, 15.

Quest. *When Jesus Christ gave that Form of Prayer in* Mat. 6. and *Luke* 11. *Did he require the keeping still to use those very words in Prayer?*

Answ. 1. If he did require the keeping to those very words, then its required to say it onely in *Greek* or *Syriack*, for onely in that Language were those very words; and the Propriety of those very words is not so in our *English*.

2. If Christ put words in their mouths, then when they were Babes in Christ, we never finde their using it after the Spirit was powred upon them, in the Acts or Epistles, where are many Prayers.

3. To intend the making up the imperfections of our Prayers, by that perfect form that Christ hath taught us; this is great presumption, seeing Christ never so appointed it, to do such Cures. But that Prayer, is a most Perfect Rule of Prayer, for Method, Manner, and Matter.

Quest. *Rehearse it?*

Answ. Our Father which art in Heaven, hallowed

hallowed by thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven, give us this Day, our Dayly Bread, and forgive us our Debts, as we also forgive our Debtors, and lead us not into Temptation, but deliver us from Evil, for thine is the Kingdome, and the Power, and the Glory, for Ever, Amen.

Quest. *What learn we therein, or thereby?*

Answ. 1. That we should go to God in Prayer, in Faith, Fear, and Love.

2. That we should first, or chiefly seek,

1. The Glorifying of Gods Name.

2. His Kingdome, that it may come.

3. That his Will may be done on Earth, more then any Earthly Blessings.

4. That we confesse our dayly food to be his gift, and desire what is convenient for us.

5. His free forgiving our sins, professing we do forgive all that wrong us.

6. That because we are weak, and apt to fall, he that (that orders all) would not lead us into Temptation.

7. But if he doth, that he would deliver us out of the Evil: And all this,

First, Because the Kingdome and Rule over all, is his; and so is Power (a word of his will do it) and Glory (the things asked being to his Glory) and thus to all Eternity. Amen. So desiring and believing say, Amen.

Quest. *Where should Prayer and Thanksgivings be performed?*

Answ. The Solemn Worship of God not being now limited to the Temple; These Duties may now be in any Place, where Gods People have opportunity; in the Congregation, or Christian Family, or Two or Three together, and by each apart, Husband and Wife apart: Ordinarily, and upon extraordinary occasions, in Straits, sometimes with Vowes, and Fasting, in Enlargements of Blessings, with Holy Feasting, *John* 4. 1 *Tim.* 2. 8. *Acts* 16. 13. *Zach.* 12. 12. 1 *Cor.* 7. 5. *Psal.* 76. 11. *Mat* 9. 14. *Acts* 13. 2, 3. *Esther* 9. 18, 19. 2 *Chron.* 20. 26, 28.

Quest. *What private Communion should Christians have?*

Answ. Christians should speak often one to another; restore the faulty in the spirit of meeknesse, warn the unruly, (or disorderly;) comfort the feeble minded, support the weak, be patient to all, bear the infirmities of the weak; and not please our selves; forgive one another; provoke none to anger, but provoke to love, and to good works; exhort one another; watch over each other; declare what God hath done for their souls; confesse their faults one to another; and pray one for another, that they may be healed; condescend to the meaner, each esteeming others better then themselves; the

younger

younger with submission to the elder, or more experienced; and all being subject each to other.

Quest. *Seeing all Christians have the Devil their daily Adversary, that hath Wiles and Devices against them; how should these be Armed against him?*

Answ. Christians should be strong in the Lord, and in the Power of his Might, and put on the whole Armour of God.

Quest. *What are the Parts of that Armour?*

Answ. The Parts of the Armour of God are these;

1. The Girdle of Sincerity and Truth.

2. The Brest-Plate of Righteousnesse, (clad with Christ our Righteousnesse, and hence resolute to walk Righteously.)

3. Having the Feet shod, and prepared against obstacles, by the Gospel, of Gods justifying sinners freely, and so having peace.

4. Having the shield of Faith, relying on the love of Jesus Christ, who by his death overcame Satan, and all our Enemies.

5. The Helmet of the Hope of Salvation, 1 *Thes.* 5. 8.

6. The Sword of the Spirit, which is the Word of God.

7. Praying always to God, thus to gird on all, in whom we are strong, when in our selves we are the weakest, *Eph.* 6. 11, 12.

Quest. *What other inward helps have Saints, besides those former?*

Answ. 1. Saints have the spirit of Christ dwelling in them, who will be alwayes with them, [who is greater then all] their Enemies in the World. And he teacheth to make use of the outward means beforesaid, *Rom.* 8. 9, 11, 16. *John* 14. 16, 17, 26, and 15. 26. and 16, 8, 13. 1 *John* 4. 4. 16. *John* 10. 29, 30.

2. Another dayly help, is Meditation; which is a serious pondering and considering of Jesus Christ, or our Priviledges in him, or of his works, or words, of that we hear or read. *Gen.* 24. 63. *Psal.* 1. 2. and 63. 6. and 119. 48. 148. and 77. 12. *Heb.* 3.

3. Ejaculations, which are secret liftings up of the heart to God, by darting up holy desires, or wishes, or joy, or praises, or confidence, &c. *Neh.* 2. 4. *Psal.* 34. and 6. with Title, 1 *Thes.* 5. 17. *Phil.* 4. 6. *Psal.* 70. 4. and 35. 27. *Dan.* 3. 96.

Quest. *Who are most in the broad way, that leadeth to Hell and Destruction?* Mat. 7. 14.

Answ. The New born, that are in the narrow way to life, have been described: But these are,

All that are of the World, all that are not perswaded to Truth, but to sin, and work iniquity; they are not in Christ, who is the onely way to Eternal Life, *John* 15. 19. *Rom.* 8. 9. *John* 14. 6.

Quest.

Quest. *What Companies and Sorts of People are out of the true Way of Life?*

Answ. The World generally lyeth in wickedness, and are of that wicked One, (1 *John* 5. 18, 19.) as these five sorts;

1. *Indians*, and other *Pagans*, that heard not of Christ, *Romans* 10. 14.

2. *Turks*, that Worship *Mahomet* more then Christ, *Acts* 4. 12.

3. *Jewes* that deny Jesus to be Christ, *Acts* 17. 3, 5, 7.

4. *Papists*, *Babylonians*, other sort of Anti-Christ, that hold another Head of the Church, and way of Justification then Christ alone, *Rev.* 14. 8, 9. *Col.* 2. 19.

5. All others that have the Name of Christians, but are not in Christ, and so are not Christians indeed, *Rev.* 3. 1.

Quest. *Who have the Name of Christians, and are not Christians indeed?*

Answ. Two sorts of People, that have been judged that they were Christned in their Infancy, are called Christians.

1. Such as the Gospel of Christ was never Faithfully opened unto them, *Romans* 10. 14. *Pro.* 29. 18. *Hosea* 4. 6.

2. Such as have enjoyed it outwardly, but have not been effectually perswaded to be yielded up unto it, *Heb.* 4. 2. *Romans* 6. 16, 17. As

1. The High-way Hearers.

2. The

2. The Rocky-Ground Hearers; And
3. The Thorney-Ground Hearers, *Mat.* 13. 4, 5, 7, 19. *Luke* 8. 5, 6. *Mark* 4. 12. [This Parable Christ spake in a Ship, when Multitudes had thronged him to hear him; giving warning to hearken to it, both before it, and after.]

Quest. *What Hearers are like the High-way?*

Answ. As the Seed sown on the High-way;

1. It lyes above the Earth.
2. It's not covered.
3. It enters not into the Earth.
4. It Fructifies not.
5. It is presently devoured by the Fowls that watch it.

So is the Word Preached to some Hearers,

1. It lyes above.
2. It's not covered by Prayer and Meditation.
3. It enters not into the Mind and Heart.
4. It makes them not Fruitfull.
5. Satan presently devours it.

These are Ignorant People, and no Professors.

Quest. *What Hearers are like the Rocky-Ground?*

Answ. In the Rocky-Ground;

1. The Stone is below, not seen; the Plow went not deep.
2. Some Earth, not much Earth, covers the Seed that is sown there.

3. It

3. It grows up presently.
4. The Sun, hot Tryals getting up.
5. Wanting Moisture and Root, it wither-eth.

So in these.

1. The Stony-Heart remains not kindly humbled.
2. Yet some Earth covers it; they may receive it in Minde, Memory, and Heart, be affected with it, Believing, as Temporalities.
3. These yield timely, and good Fruit.
4. These have Tryals.
   1. Persecution.
   2. Affliction.
   3. Other Temptations, or pleasing Notions.
5. Wanting the Spirit dwelling in them, they fade, consume away, and are Back-sliders, *Luke* 8. 6, 13. *Rev.* 2, 3, 4.

Quest. *How are some Hearers like the Thorny-Ground?*

Answ. Where Thorns grow along in furrows close by.

1. Seed may be covered carefully.
2. The Earth may be Ploughed deeply.
3. Seed sown may grow up speedily.
4. Thorns choaking it, it ripens not perfectly.

So it's with these Thorny-Hearers.

1. They may Pray over, what they were Hearing.

2. Be

2. Be terrified deeply about sinning.
3. Believe, and grow in Profession.
4. Not back-slide in Persecution.
5. Yet by the World, or Pleasures, Choaked; they bring not on Fruit to Perfection. *Luke* 8. 7. 14.

Quest. *What's the Issue, or Event to these two sorts of People; the Good, or New-Born, and the Bad, or Unregenerate?*

Answ. 1. The New-Born are in Christ, and Perfect in him.
2. They strive after Perfection.
3. They enjoy their measure of holiness here.
4. They shall enjoy happiness hereafter.
2. The Bad and Unregenerate.
1. They are not in Christ, and fall into Temptation.
2. Then into a Snare.
3. Then into foolish and hurtfull lustings.
4. They fill up the measure of their sin here; and at last they are drowned in Perdition, *Gen.* 15. *Zach.* 5. *Mat.* 23. 32. 1 *Tim.* 6. 9.

None of these Glorifie God, according to what they might know of God, but are unthankfull, and will not be perswaded; and therefore at the great day, they will be left without excuse, and every mouth shall be stopped, *Rom.* 1. 18, 19, 20, 21, 28. *Rom.* 2. 3, 8, 17, and 3, 9, 19.

Quest.

Queſt. *What uſes may be made of this Third Part?*

Anſw. The Third Part, being of the Third State of Man, what it may be, either by New Birth, or Fulneſs in ſin; It may afford many *Uſes*, very profitable to all ſorts of people.

I. Of Inſtruction: That in all the World, there are but Two Sorts of People: All are either Regenerate and Righteous, or Unregenerate and Wicked; Good, or Bad; Clean, or Unclean; Converted, or Unconverted; Perſwaded to be willing wholly to yield up themſelves to God in Chriſt, or Unperſwaded to this, but perſwaded by Sin and Satan, *John* 3. 3. 5, 6. 36. *Eccl.* 9. 2. *Rom.* 2. 7, 10.

Queſt. *What other uſe may we make?*

Anſw. II. *Uſe* is, For Tryal and Examination; of our ſelves, of which of thoſe two ſorts our ſelves are: Whether we are ſtill under the Prince of Darkneſs, in the ſtate of Nature, or as the High-way Ground, or the Rocky, or the Thorny Ground? Or have we felt the Convictions of Sin, and of Righteouſneſs, and of Judgement, before mentioned? And that New Inclination, and thoſe Evidences, and Temptations? Are we thus in the Narrow Way? Or as yet in the Broad Way?

III. *Uſe*; Ground of Conſolation to the New-Born, in the greateſt Tryals and Troubles that befall them, *James* 1, 2, 3. *Rom.* 5. 1, 3, 4.

IV. *Uſe*;

IV. *Use*; Of Lamentation, by, and for all the Unregenerate, in all their Prosperity, *Psal.* 37. 3. 13, and 73. 2, 7.

V. *Use*; Of Exhortation, to both sorts.

1. To the Regenerate; that in 2 *Pet.* 1. 5. Besides this, giving all diligence, add unto your Faith, Virtue, and to Virtue Knowledge, Temperance, Patience, Love, for so an entrance shall be Ministred to you abundantly, *Phil.* 4. 4, 5, 6, 7 8, 9. Rejoyce in the Lord alwayes, and again, I say rejoyce. Let your Moderation be known to all, the Lord is at hand. Be carefull for nothing, but in every thing by Prayer and Supplication, with Thanksgiving; let your requests be made unto God, and, &c. 1 *Cor.* 15. last. My beloved Brethren, be ye steadfast, unmoveable, alwayes abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

2. To the Unregenerate, as in *Heb.* 2. 1, 2, 3. Therefore we ought to give the more diligent heed, to the things that we have heard, least at any time we should let them slip; [and run out as leaking Vessels;] For if the word spoken by Angels was steadfast, and every Transgression and Disobedience received a just Recompence of reward; How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us, by them that

that heard him? *Heb.* 3. 12. To day, whil'ſt it is called to day; Exhort one another, and harden not your hearts, *Deut.* 30. 19. I call Heaven and Earth to Record againſt you this day; I have ſet before you Life and Death, Bleſſing and Curſing: Therefore chuſe Life, that both Thou and Thy Seed may Live.

Of Mans Laſt Condition, what it muſt be to all Eternity, in Hell, or Happineſs?

QUESTION.

WHat muſt be the *Everlaſting Condition of the Good, and the Bad, after Death, at the Great Day of Judgement?*

Anſw. The Living God, who by his Son [a] Created [a] all of nothing, and upholds [b] all, and governeth all things; at the Laſt Day, at the [c] Second Coming of his Son, by him he will cauſe the Riſing [d] up of all the Dead, and [e] by him he will Judge all the World: the Good to Eternal Life; the Wicked to Everlaſting [f] Puniſhment. [a] *Heb.* 1, 2. [a] *John* 10. 1. 3. [b] *Heb.* 1. 2. and [c] 9. 27, 28. [d] *John* 5. 22, 28, 29. 1 *Cor.* 15. 21. [e] *Acts* 17. 31. and 10. 42. [f] *Mat.* 25. 31. 46.

Queſt. *About the State that muſt be hereafter unto Good and Bad for ever; What things are needfull to be Opened and Known?*

Anſw. 1. It's needfull for all Chriſtians

to

to have a distinct Knowledge of,

1. The Saints Resurrections { Spiritual, and
2. The Comings of Christ { Bodily.
3. Gods Judgements { 1. Here of { 1 The world. 2 The wicked. 3 The godly.
2. Hereafter, which is called the Judgement to Come, &c.

Four *Uses*:

1. To prevent the Gangrene of the Ranters, gendring to ungodlinesse, and perdition for ever.
2. To comfort Believers in the hope of Glory.
3. To provoke them to abound in well-doing.
4. To warn all others to Repent, *Acts* 17. 30, 31.

Quest. *What is Resurrection, or Rising up?*

Answ. Resurrection, or Rising up, is, nothing else but plainly a raising or rising up again of that same, that was fallen, or was laid down [whether of Soul or Body.]

Quest. *What kinds of Resurrection may we finde in the Scriptures?*

Answ. The Scriptures mention a Resurrection, or a Rising again, that is *Spiritual*; and

and another that is Corporal, or Bodily.

I. Spiritual.

1. Of Persons raised by Jesus Christ from the death of sin, *Eph.* 2. 1. 5. *Col.* 3. 1. *John* 5. 25.

2. Of *Israel*, whom God will Raise as from the Grave of Sin and Misery, to a Spiritual, and Excellent Life: That now say, our bones are dryed, our hope is lost, *Ezek.* 37. 1. to the 20.

Quest. *What is the Corporal Rising?*

Answ. The Corporal, or Bodily Rising up, or Resurrection, shall be (at the End of the World) of Bodies out of the material graves at Sea, by the Mighty Power of Jesus Christ, that they may be judged by him, *John* 5. 28. *Rev.* 20. 13. *Job* 19. 26, 27. *Phil.* 3. 21. *John* 11. 23, 24. 44.

Quest. *Shall the very same vile body that was laid in the Grave, and turned to dust, be Raised again?*

Answ. 1. It is not else a Resurrection, or a Rising up again of the dead, unless it be of the same body that was laid down [but if another body be made, that will be a Creation, and not a Resurrection.]

2. The Apostle expressly assures the Saints, that Jesus Christ shall change this our vile body, and shall make it [*αὐτὸ* the same, and not another] like to his Glorious Body; according to that *ἐνεργείαν*, effectually work-

ing, whereby he is able to put all things in subjection to himself, *Phil.* 3. 21.

Quest. *How is this further proved?*

Answ. 1. At the word of two or three evident Scriptures before cited, this truth is sufficiently established, 2 *Cor.* 13. 2.

2. By the Scripture-reasons for the Eternal Judgement, which are to follow.

3. By the sweet assured hope hereof in Gods People; as of *Job* 19. 26, 27. of *Paul*, and the Saints, *Romans* 8. 23, 24.

4. By the great comfort to good people in believing this, and speaking of these things, 1 *Thes.* 4. 14. 18.

5. By the Example and Pattern of Jesus Christ the Head, to whom his Whole Body, the Church, and every Member must be conformed. His same body that was Buried, Arose, and Ascended to Heaven, *Rom* 8. 23. 29. 34. *Acts* 1. 11.

6. By the hansel (to help our Faith) of some that have been raised in their bodies from their material grave; as *Lazarus*, the Widdows Son, and upon Christs Resurrection, many bodies of Saints were raised up out of their graves, and went into *Jerusalem*, and appeared to many, *Mat.* 27. 52, 53.

7. By the Grosse Absurdities that would be, if the Saints bodies should not arise up out of their material graves.

Quest. *What Absurdities?*

Answ. 1.

Answ. 1. If there be no such Resurrection of the dead, then Christ is not so risen.

2. If so, then all our Faith were in vain.

3. If so, then all the Saints are yet in their sins.

4. If so, then all that dyed in Christ, or for him, are perished.

5. If in this life only we had hope in Christ, then we are of all men most miserable [but Christs body is raised up from the grave, and was seen by the Apostles, and above Five Hundred Brethren at once,] 1 *Cor.* 15. 5. 12, 13, 16, 20.

Quest. *By whom, or by what power, shall this Resurrection of bodies be.*

Answ. This raising up shall be by the Almighty Power of the Son of God, by which he Created all things of nothing, and whereby he is able to subdue all things unto himself, *Heb.* 1. 2. *John* 5. 28.

Quest. *What shall this Resurrection be?*

Answ. 1. When the Gospel shall have been Preached for a Witnesse to all Nations; then shall the end come, *Mat.* 24. 14.

2. After Wars of Nations against Nations, and Kingdome against Kingdome.

3. When the Sun and Moon shall be darkned, and Stars shall fall from Heaven: then shall appear the sign of the Son of Man in Heaven; and then the Tribes shall mourn by seeing the Son of Man coming in the

ing, whereby he is able to put all things in subjection to himself, *Phil.* 3. 21.

Quest. *How is this further proved?*

Answ. 1. At the word of two or three evident Scriptures before cited, this truth is sufficiently established, 2 *Cor.* 13. 2.

2. By the Scripture-reasons for the Eternal Judgement, which are to follow.

3. By the sweet assured hope hereof in Gods People; as of *Job* 19. 26, 27. of *Paul*, and the Saints, *Romans* 8. 23, 24.

4. By the great comfort to good people in believing this, and speaking of these things, 1 *Thes.* 4. 14. 18.

5. By the Example and Pattern of Jesus Christ the Head, to whom his Whole Body, the Church, and every Member must be conformed. His same body that was Buried, Arose, and Ascended to Heaven, *Rom* 8. 23. 29. 34. *Acts* 1. 11.

6. By the hansel (to help our Faith) of some that have been raised in their bodies from their material grave; as *Lazarus*, the Widdows Son, and upon Christs Resurrection, many bodies of Saints were raised up out of their graves, and went into *Jerusalem*, and appeared to many, *Mat.* 27. 52, 53.

7. By the Grosse Absurdities that would be, if the Saints bodies should not arise up out of their material graves.

Quest. *What Absurdities?*

Answ. 1.

Answ. 1. If there be no such Resurrection of the dead, then Christ is not so risen.

2. If so, then all our Faith were in vain.

3. If so, then all the Saints are yet in their sins.

4. If so, then all that dyed in Christ, or for him, are perished.

5. If in this life only we had hope in Christ, then we are of all men most miserable [but Christs body is raised up from the grave, and was seen by the Apostles, and above Five Hundred Brethren at once,] 1 *Cor.* 15. 5. 12, 13, 16, 20.

Quest. *By whom, or by what power, shall this Resurrection of bodies be.*

Answ. This raising up shall be by the Almighty Power of the Son of God, by which he Created all things of nothing, and whereby he is able to subdue all things unto himself, *Heb.* 1. 2. *John* 5. 28.

Quest. *What shall this Resurrection be?*

Answ. 1. When the Gospel shall have been Preached for a Witnesse to all Nations; then shall the end come, *Mat.* 24. 14.

2. After Wars of Nations against Nations, and Kingdome against Kingdome.

3. When the Sun and Moon shall be darkned, and Stars shall fall from Heaven: then shall appear the sign of the Son of Man in Heaven; and then the Tribes shall mourn by seeing the Son of Man coming in the

Clouds, in Power and Great Glory, *Mat.* 24. 7, 14, 29, 30.

Que. *What comings of Christ are mentioned in the Scriptures?*

Answ. Besides Christs first coming in the Flesh (and then his spiritual coming to his people converting them, and powring of his spirit on them (which have been, when Epistles were writ to the Churches) there is promised Christs coming the second time, in the end of the World, to Judgment, after our Natural death; in like manner as he was seen ascending up, *John* 1. 11. 14. *Acts* 1. 11. *Heb.* 10. 20. and 9. 24. *Heb.* 6. 5. 10. and 10. 32, 34. *Heb.* 9. 27, 28. 24. 1 *Cor.* 1. 7. and 11. 26. 2 *Tim.* 4. 1. 8.

Queſt. *In what senses is Gods Judging taken in Scripture?*

Answ. In Scripture, Gods Judging is meant,

1. Sometimes, that in this World.

2. Sometimes, that in the end of the world, or in the world to come.

In this world, three wayes;

1. For Gods Governing and Ordering all things in the world, *Psal.* 75. 5. *John* 5. 22. and 9. 39.

2. For Gods Judgments on the wicked here, that they should repent, or else Spiritual and Eternal Judgments befall them, *Job* 36. 6. 8. 12. *Psal.* 7. 11. 16. *Psal.* 107. *Rom.* 1. 19, 24, 32.

3. For

29. For Gods Judging the Godly here,

Either by Fatherly chastizing them, as he Judgeth meet, 1 *Pet.* 4. 17. 1 *Cor.* 11. 30, 31, 32. *Jer.* 10. 24. and 46. 28.

Or, by Spiritual Purifying them, by the Spirit of Judgment, burning their drosse, *Isa.* 4. 4. *Mal.* 2, 3.

Quest. *What is Gods judging at the end of this World?*

Answ. That Judgment hereafter is called, the Eternal Judgment (after the bodies Resurrection) *Heb.* 6. 2. The judgment to come, in the end of the world, after our Natural Death, *Acts* 24. 25. *Heb.* 9. 27, 28. When God will judge the world justly, by Jesus Christ, rendring vengeance to the ignorant, and unperswaded, and troublers of Gods people; and to the good, glory and happinesse for ever, *Acts* 17. 30, 31. *Thes.* 1. 6, 8, 10. *Rom.* 2. 9, 10.

Quest. *Wherefore is there of such Distinctions?*

Answ. There is very great use of knowing these distinctions, rightly to understand the Scriptures.

1. That (by this Sword, of the Spirit, the Word of God) we may convince those dangerous heresies, whereby some, by speaking much of the spiritual rising and judgment, and Christs spiritual coming, that is in this life, in many do slight, or deny the bodily

Resurrection, and the Eternal Judgment that is to come; and that second coming of Christ, seducing unstable souls, fighting and denying Ordinances to themselves now, turning some from the Truth after Satan, like *Hymeneus*, and *Philetus*, and *Alexander*, 2 *Tim.* 2. 16, 17, 18. 1 *Tim.* 1. 19, 20.

2. For the furthering the hope, and greater comfort thereof, in the Saints, 1 *Thes.* 1. 18. 2 *Tim.* 4. 8.

3. Hence to provoke and encourage Believers, alwaies to abound in the work of the Lord, as knowing their labour is not in vaine in the Lord, 1 *Cor.* 15. 12, 16, 58.

4. To warn all others to repent, because the Lord hath appointed such a day of judgment to come, *Acts* 17. 30, 31.

Quest. *At that great day of Judgment, what shall be the portions of good and bad?*

Answ. According to the works of all in their Apprentiship here, shall be the reward of all hereafter; of some in Eternal Life, of others in Everlasting Misery, *Rom.* 2. 1. to 17. and 6. 16, 23.

I. The Bad.

1. In their hearts, loved and served sin.

2. Choose to be with Sinners, and not with Saints.

3. Loved Darkness.

4. Closed their eyes against Light.

5. Satan closed them up more.

6. Were

6. Were willing to sin for ever.
7. Had a fearfull looking for of judgment, or a seared Conscience.

At the Great Day of Recompenses, their Reward shall be accordingly.

1. Possessing the wages of sin in the second death.
2. Among sinners, shut out from Saints.
3. In utter darkness.
4. To enjoy no light.
5. To be with *Satan* in Torments.
6. For Ever: *John* 8. 44. *Rom.* 6. 16. *Isa.* 66. 3, 4. *Prov.* 15. 20. *John* 3. 18. *Acts* 28. 27. 2 *Cor.* 4. 4. *John* 8. 44. *Heb.* 10. 26, 27. 1 *Tim.* 4. 2. *Rom.* 6. 21. *Matt.* 25. 41. 30.

II. The Godly.

1. In their hearts, Loved the Lord, and Holiness.
2. They chose to be with Saints, not with the Wicked.
3. Loved Light.
4. Hated works of Darkness.
5. Loved to enjoy Christ.
6. Willing to Honour God for Ever.
7. Waited for Him.

At the Great Day of Judgment, all these things that were begun here, shall be compleated and fulfilled, like as in the former: For then,

1. These shall reap the Fruit of Holiness,

and be Perfected in Holiness.

2. They shall be with Christ (and Saints) in light (for ever) for whom they had waited, *Psal.* 116. and 119. 97. 127. and 16. 2. and 119. 63. *John* 3. 21. *Rom.* 7. 19. *Cant.* 8. 1. and 1. 2. *Psal.* 119. 11. *Tit.* 2. 13, 14. *Rom.* 6. 22, 23. *Mat.* 25. 34. 1 *Thes.* 4. 17. *Heb.* 9. 28.

Quest. *By what Names is that day of Judgement set forth, in respect of the Godly, and of the Wicked?*

Answ. 1. In respect of the Godly: That great day is called, Christs appearing the second time without sin to salvation; and the blessed appearing of the Great God, and our Saviour Jesus Christ, and the Day of Redemption; and the manifesting the Sons of God (who are laden here with Reproaches) *Heb.* 9. 27, 28. *Titus* 2. 13. *Luke* 21. 26, 27, 28. *Rom.* 8. 23. 1 *Cor.* 4. 13. *Gal.* 4. 16, 29. *Acts* 24. 5, 6, 14.

2. In respect to the Ungodly: It's called, the day of their Perdition, and the Day of Wrath, and the Revelation of Gods Righteous Judgement, and the Great and Terrible day of the Lord, and such like expressions, 2 *Peter* 3. *Rom.* 2. 5, 8, 9. *Jud.* 2. 31. *Mal.* 4.

Quest. *Who shall then be the Judge of all, at that Day?*

Answ. God hath appointed his Son whom he

he Loved, who was obedient to him, in dying for our sins upon the Crosse; that he shall be the Judge of All, that All may bow to him, *Phil.* 2. 7. 10.

Quest. *When, and how shall Christ come to Judge all?*

Answ. At the end of the world, Jesus Christ shall come in Glory, with a shout, and the voice of an Arch-Angel, and shall sit on the Throne of his Glory, *Mat.* 24. 3. 30. 1 *Thes.* 4. 16. *Mat.* 25. 31.

This great day of Judgment, shall have a former part, and a latter part of it: Some things shall be in the former part; some things in the latter part, which we are to put together, all being done at the great day of Judgment.

Quest. *Who shall Attend Jesus Christ at that Glorious Coming.*

Answ. 1. All his Glorious Angels shall Attend on him, and Worship Him.

2. All the Saints, who dyed in Jesus, them will he bring with him. *Mat.* 25. 31. *Heb.* 1. 6. [The Greek is, And when he brings again——] *Zach.* 14. 5. 1 *Thes.* 4. 14.

Quest. *Whether shall all that are in their graves, be raised at once? Or in what order shall they Arise?*

Answ. Every one must be raised in their own order; Christ in the first Fruits; afterward

ward at his coming, they that are Christs shall rise first, incorruptible, in the twinckling of an eye; and then the Saints that dyed not before, shall then be changed, 1 Cor. 15. 23. 1 Thes. 4. 16. 1 Cor. 15. 52.

Quest. *Where shall be the place of the Judgement?*

Answ. 1. It's said, *Zach.* 14. 4. The Lord my God shall come, and all the Saints with thee. And his feet shall stand in that day upon the Mount of Olives (from whence he personally was taken up;) and the Mount Olives shall cleave in the mid'st, — and there shall be a very great Valley; And *Joel*, 3. 2. 12. I will gather all Nations, and I'le bring them down to the Valley of *Jehoshaphat*, (which was the Valley of Mount Olives) and I'le plead with them, therefore my people; — There will I sit to judge all the Heathen round about.

2. The place of Christs coming to Judgment, shall be as manifest and glorious, as the lightning is to all men, *Mat.* 24. 27. And where Christ shall be, thither shall all the World be gathered together, *verse* 28.

Quest. *What persons must be Judged?*

Answ. 1. The Prophets and Saints, even all that fear the Name of the Lord, shall there be rewarded; and shall Judge the World.

2. They Alive, that destroyed, or defiled the Earth, shall be destroyed, *Rev.* 11. 18. 1 Cor. 6. 2. *Rev.* 20. 4. 6. 3. Af-

3. Afterwards, the Sea and Earth shall give up their dead, who shall all be Judged.

Quest. By what Rule shall they be Judged?

Answ. All persons shall be Judged according,

1. To their works, whether good or bad: And,

2. According to their words: And,

3. To their thoughts: As many as have sinned without Mosis Law, shall perish without it; and as many as have sinned under the Law, shall be judged by it. *Deut.* 5. 10. *Rom.* 2. 6, 7, 8. *Mat.* 12. 36, 37. *Jude* v. 15. *Rom.* 2. 16. *Jer.* 17. 10. *Eccl.* 12. 14. *Rom.* 14. 10, 12.

Quest. Are not men saved by Faith, and not by Works?

Answ. All that are justified by Faith, and saved from sin, do shew the soundness of their Faith, by love and good works: And their good works shall be rewarded, by which they convince and condemn others, *Ephes.* 2. 10. *Gal.* 5. 6, and 6, 7, 8, 9.

Quest. How shall men answer for the works of all their evil thoughts, words and deeds?

Answ. There will be a time when the books shall be opened, and they shall be judged out of those things that were written in the books according to their works. *Rev.* 20. 12, 13.

Quest. What books are they?

Answ. 1.

Answ. 1. The book of their own Consciences, which bears witness, *Rom.* 2. 15, 16.

2. The books of the Holy Scriptures, *John* 5. 45.

Quest. *What other witnesses will be against the wicked?*

Answ. The words that are spoken to them publickly and privatly, will rise up against them, *John* 12. 48. *Luke* 12.

The Examples of the Men of *Nineveh*, and of the Queen of *Sheba* in the South, will rise in Judgment against many in this Generation, and condemn them, *Mat.* 12. 41, 42. *Luke* 11. 31, 32.

The Saints, the Holy Believers, that have been, and that now are, by their words and examples.

The Saints shall judge the world, and judge the bad Angels, 1 *Cor.* 6. 2, 3.

The Lord God will be a swift witness against Sorcerers, Adulterers, False swearers, Oppressors, Corrupters of Justice, Unmercifull, *&c. Mal.* 3.

Quest. *In what places of Scripture is the Sentence for the Godly, and against the Wicked, and other proceedings of Christs Coming, and Judging most fully set forth?*

Answ. All the Proceeds about the last Judgment, are most fully set forth by Christ himself, in *Mat.* 25. First, by the Parable of the Wise and Foolish Virgins, verse 1. to the

14. Then by the Parable of the Talents, improved, and not improved; and of the Mercy to the one sort, and Justice against the other, to *verse* 31. And then more plainly without a Parable, from *verse* 31. to the end.

Quest. *Rehearse the words from* ver. 31. *to* ver. 41. *Of the Sentence to the Godly, and the clearing of it?*

Answ. Mat. 25. 31. When the Son of Man shall come in his Glory, and all his Glorious Angels with him; —— Then shall he sit upon the Throne of his Glory.

Verse 32. And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goates.

Verse 33. And he shall set the Sheep on his right hand, but the Goates on the left.

Verse 34. (The sentence of Christ to his people followeth, thus;)

Then shall the King say unto them on his right hand, Come, ye Blessed of my Father, Inherit the Kingdome prepared for you, from the Foundation of the World.

The evidencing hereof, followeth;

Verse 35. to 41. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye cloathed me; I was Sick, and ye visited me; I was in Prison, and ye came unto me. Then shall the Righteous

ous Answer him, saying, Lord, when saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and clothed thee? Or, when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Quest. *Do the Godly merit Heaven by their good Charitable Works?*

Answ. The Godly do not merit Heaven by their good works; but thereby they are declared to be good and faithfull persons, *Eph.* 2. 8, 9. *Titus* 3. 5. *Gal.* 5. 6. For,

1. These must receive the Kingdome by Inheritance (Inherit the Kingdome) and Inheritance is not by merit.

2. This Kingdome was prepared for them, before they had done any good work; even from the Creation.

3. Hereby they are declared to be the Blessed of the Father; (that is, persons that the Lord had freely and greatly favoured, as *Gen.* 24. 31.) *Titus* 3. 5. 8. *Eph.* 2. 5. 10. For I was an hungred, and ye fed me; this word [For] here, is used demonstratively, as its used, 1 *Thes.* 2. 14. (*Luke* 7. 47. *Ps.* 116. 10. rendred *for* by the LXX. 2 *Cor.* 4. 13.) You believed effectually — For — ye became,

followers

followers of the Churches of God; this was the Effect, not the Cause. So, the spring is come, for— the Trees flourish; this is the Fruit, not the Cause of the Spring; but a demonstration by the effect, or fruit of it, that the spring is come: *So*, in that before-said, Come ye blessed—— For—— I was an hungry, and ye fed me, *&c.*

Quest. *Rehearse* Mat. 25. 41, to 46. *Of Christs Sentence against the Wicked, and Unregenerate?*

Answ. Mat. 25. 41. Then shall he say to them on his left hand, Depart from me ye Cursed, into everlasting fire, prepared for the Devil and his Angels.

Verse 42. For I was an hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink.

Verse 43. I was a stranger, and ye took me not in; naked, and ye cloathed me not, sick, and in prison, and ye visited me not.

Verse 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Verse 45. Then shall he answer them, saying; Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

Verse 46. And these shall go away into Everlasting Punishment; but the Righteous into Life Eternal.

Quest.

Quest. *Do the Wicked deserve Hell, by bad Works?*

Answ. The Wicked do deserve Hell.

Quest. *If our good works merit not Heaven, how can our bad merit Hell?*

Answ. That by which we merit, must be;

1. Our own: And

2. Must have some proportion to that which is merited: And

3. Must not be ones paying due debt: And

4. Must be perfect.

Now,

1. Our good works, are Gods work in us; and not of our selves, *Eph.* 2. 8, 9, 10. *Phil.* 2. 13. 2 *Cor.* 3. 5. And

2. There is no proportion between our so working, and Eternal Glory: And

3. When we have done all the things commanded us, we must say, we are unprofitable servants, we have done but our duty, *Luke* 17. 10. And

4. We know but in part, and our best duties are mixt with fleshly imperfections, 1 *Cor.* 13. 9. *Gal.* 5. 17. *Isa.* 64. 6.

But the bad works of the wicked: Are,

1. Their own, *James* 1. 13, 14.

2. They willingly sin against an Infinite God, and against Infinite Mercy.

3. They willfully neglect their duty, and sin, *Romanes* 1. 21, 22.

4. There sin is sin perfectly.

Therefore

Therefore the Godly cannot merit Heaven, and yet the Wicked merit Hell.

Queſt. *How ſhall the Execution be, of the Sentence of Chriſt?*

Anſw. When the harveſt of the World, the End of all, is come, and Chriſt, as he is King, hath paſſed his Sentence. Then,

1. The Angels ſhall gather together the wicked Tares, even all that work iniquity, and ſhall caſt them into the Furnace of Everlaſting Fire.

2. Then the Righteous ſhall be ever with the Lord, enjoying Eternal Life, and ſhall ſhine as the Sun in the Fathers Kingdome, *Mat.* 13. 30. 40, 42, 49, 50. and 25. 41. 46. *Mat.* 13. 43. and 25. 34. 46. 1 *Theſ.* 4. 17. *John* 17. 24.

Queſt. *What Aggravations of Puniſhment and Trouble, will be then to the Wicked, and unperſwaded?*

Anſw. 1. This will cauſe their weeping and gnaſhing of teeth, when they ſhall ſee others in the Kingdome of God, and themſelves thruſt out, *Luke* 13. 28.

2. Their own Conſcience will be a worme that never dieth, *Mark* 44. 46. Becauſe they rejected Chriſt when he often would have gathered them, *Luke* 13. 34. And preferred ſin for a ſeaſon, before him, and Glory, *Mat.* 10. 37.

3. The remembrance of, For Ever, For Ever, *Mark* 9. 47, 48.

Quest. *For what Ends hath the Lord appointed the day of Judgment?*

Answ. The Lord hath appointed the day of Judgment, for his own Glory in two respects:

1. In respect of the Faithfull, in saving them, to the Praise of the Glory of his Grace, and of his Mercy, *Eph.* 1. 6. 12. *Rom.* 9. 23. and of his Faithfulness, *Titus* 1. 2. 1 *Thes.* 2. 12.

2. In respect of the Unfaithful and disobedient, in rewarding them according to their works, to the Glory of his Power and Justice in these Vessels of wrath, *Rom.* 9. 22. *Mat.* 25. 27. 30.

Quest. *How long shall Jesus Christ Judge and Reign as King?*

Answ. Jesus Christ must Reign, untill he hath put down all other Rule, and Authority, and Power; even till Death be swallowed up, and that all his Enemies are subdued unto him; and then shall he deliver up the Kingdome to God even the Father, and shall be subject unto him that did put all things under him, that God may be all in all, 1 *Cor.* 15. 24, 26. 54, 55. *Rev.* 20. 14. 25. 24, 28.

Quest. *Seeing God the Father is now King, and Judgeth and Reigneth; and his Son is now King and Reigneth and Judgeth all now; How may this be more fully explained and cleared from the Holy Scriptures?*

Answ.

Answ. Although now, God the Father, and the Son do Reign and Judge, and so shall do for ever, *Psal.* 74. 12. and *Psal.* 10. 16. and 75. 5, 6. *Mat.* 28. 18. *John* 5. 22. *Rev.* 11. 15. Yet the Holy Scriptures seem to hint out to us this following distinction, of some peculiar manner hereof, after Christs Death, and Ascension.

I. Then, in that age, when the Kingdom of God, or the Fathers Kingdome should come, and not till then, *Mark* 9. 1. *Luke* 9. 27. and 22. 16, 18. And then it was come when Christ Ascended, he sate, and still he sits even he alone, on his Fathers Throne, *Rev.* 3. 21. For Christ is not yet set in his own Throne, which he shall hereafter sit upon, and the over-coming Saints with him, *Rev.* 3. 21.

II. A time, when

1. Jesus Christ, who was obedient to his Father in his Death on the Crosse, is Exalted by him as Vice-Roy, and is now set on his Fathers Throne, *Rev.* 3. 21.

2. Such as yield up themselves to Christ wholly, and overcome; when Christ shall sit on his Fathers Throne, at that great day of Judgment, to Judge all; they shall sit on his Throne, and shall Judge the World and Angels, *Rev.* 3. 21. 1 *Cor.* 6. 2, 3.

3. After all the World are Convinced and Judged; some to depart to Everlasting Fire,

some to be Ever, with the Lord; and this Sentence is Executed: Then Christs, the Vice-Roy's Administration, and Rule of all ceaseth; and the Fathers Throne and Glory shall be Exalted to all Eternity, 1 Cor. 15. 24, 28.

Quest. *It's foretold, that in the last dayes, will be Scoffers, walking after their own Lusts; and saying, where is the promise of his Coming? for all things continue as they were from the Beginning of the Creation,* 2 Pet. 3. 3, 4. *What may we Answer them?*

Answ. 1. It's better to mind the words of the Holy Prophets, and Apostles about that day, then the words of such unholy Scoffers, that we are forewarned against, that will believe no more then they are sensible of, 2 *Pet.* 2. 2, 3.

2. God that by his Word and Will, made all in a short time, can suddenly change all.

3. The Lord about 1656 Years after the Creation, suddenly destroyed the World by Water; and by the same word, the Heavens and Earth are reserved to Fire, against the Day of Judgment, 2 *Pet.* 3. 5, 6, 7.

4. The Lord is not slack concerning his promise of coming shortly: For,

1. A Thousand Years with the Lord, is but as One Day with us: And

2. The Lord is Long-suffering to us-ward, not willing that any should Perish, but that all

all should come to Repentance, 2 *Pet.* 3. 8, 9.

Quest. *How may the certainty of the last Judgment be further evidenced?*

Answ. That there shall surely be such a day of Judgment, may be evidenced:

1. By Gods appointing it, as surely as Death, *Heb.* 9. 27, 28. And what God hath appointed, none can disappoint, *Psal.* 33. 11. *Prov.* 19. 21. and 21. 30. *Job.* 5. 12. *Psal.* 115. 3.

2. By the Truth and Faithfulness of God, who hath said it, and cannot lye, *Titus* 1. 2. *Rom.* 3. 3, 4.

3. By his Justice, which requires the giving to every one their due, acquitting and clearing the Innocent, and punishing such as injure them, 2 *Thes.* 1. 5, 6. 10. This is not done here to many, therefore it must be done hereafter, *Gen.* 18. 25. 1 *Cor.* 15. 19.

4. By Gods wisdome, who teacheth the Gold-smith knowledge, out of one lump, or heap of dust, to sever the Gold, Silver, Iron, and Brasse, each by it self, by the Fire, *Psal.* 94. 10.

5. By his Power, who made all things of nothing, *Mat.* 22. 23, 29 *Phil.* 3. 21. 1 *Cor.* 15. 35, 36, 52.

Quest. *What uses may we make of this Doctrine of what must be?*

Answ. The Doctrine of Christs second Coming, and Judging All, may be very pro-

ſitable four wayes, as 2 *Tim.* 3. 16.

1. For Inſtruction.
2. Conviction.
3. Reformation.
4. Leading on in Righteouſneſs.

Queſt. *How for Inſtruction?*

Anſw. To inſtruct us in three things.

Firſt, The Goodneſs of God towards us,

1. In ſo evidencing of this doctrine of what muſt be at the Laſt day.

2. In ſo often minding us of it.

3. In ſo warning us againſt Seducers.

I. Such as *Hymenæus*, 2 *Tim.* 2. 15.

II. Such Scoffers, as are mentioned, 2 *Pet.* 3. 3, 4.

Secondly, The happineſſe of all that are the Judges Friends, and are New-Born, in all their greateſt troubles here, *Rom.* 8. 17, 18.

Thirdly, The Miſery of all others, in their great proſperity, and priviledges here, *Pſal.* 92. 7. *Mat.* 26. 26.

Second Uſe; For Conviction of all theſe, and of thoſe ſeducers, and ſeduced, *Iſa.* 10. 3.

That then, all the Objections, and falſe Plea's of all the unregenerate, will be anſwered, and their mouths ſtopped, *Mat.* 25. 44, 45. *Mat.* 7. 22. and 22. 12. *Luke* 17. 32, 36.

And, that then will be a compleating of what was begun here in this Life, in light, or in darkneſs, 2 *Kings* 10. 2. *Job* 9. 4.

That

That that day will come on the wicked, as a ſnare, as a thief in the night, as travel on a woman.

That, then its too late to repent, to ſeek oyle, *Pſal.* 109. 17. *Mat.* 25. 8, 10, 12. *Luke* 21. 35. 1 *Theſ.* 5. 2, 3.

That, the greateſt ſin and danger of theſe, is their unbelief, and want of Chriſt, and of God, *John* 16, 8, 9. *Eph.* 2. 12.

Third Uſe; For reſtoring, or bringing off theſe to the Right: Theſe muſt wait diligently at Wiſdomes Gate, and Repent, and Pray, till they enjoy God in Chriſt; and ſo get Holineſs, or elſe there is no Happineſſe, *Prov.* 8. 34. *Acts* 8. 21. *John* 14. 6. *Heb.* 12. 16. 1 *Cor.* 1. 30. *Iſa.* 27. 4, 5.

Firſt ſeek for a ſure foundation, which is onely Jeſus Chriſt, then build aright on him; for every ones work ſhall be tryed by the fire, of what ſort it is, 1 *Cor.* 3. 11. to 16. 2 *Pet.* 3. 9. 15.

Fourth Uſe; For direction in righteouſneſſe.

1. Put on Chriſts Righteouſneſs, leaſt he come and ſee thy ſhame, *Rom.* 13, 14. *Rev.* 3. 18. and 16. 15.

2. So put on hence his graces, 2 *Pet.* 3. 11. *Col.* 3. 12, 13.

1. Bowels of mercy, to the leaſt of the Saints, *Mat.* 25. 35. 40.

2. Patience in all Affliction, *James* 5. 7. *Luke* 21. 9. 28.

3. Moderation in all things, *Phil.* 4. 5. 1 *Cor.* 7. 32, 33. *Luke* 21. 34.

4. Forgive others, or else your Ten Thousand Talents, will then be reckoned for, *Mat.* 18. End.

5. Smite not the least of thy Fellow-Servants, *Luke* 12. 45, 46.

6. Also, Hold fast what thou hast, that none take thy Crown, *Rev.* 3. 11. All his Commands, *John* 14. 23.

7. Overcome all Oppositions and Temptations, and then thou shalt be Richly Rewarded, With,

1. Eating of the Tree of Life, *Rev.* 2. 7.
2. A Crown of Life, *Verse* 10.
3. Hidden Manna, *Verse* 17.
4. Power over Nations, *Verse* 27.
5. A being cloathed in white, *Rev* 3. 5.
6. Have the Name of God written on thee, *Verse* 12.
7. A sitting on Christs Throne, *Ver.* 21.

Thus is the Glory of Saints shaddowed out.

How

How *happy they*, that make God *All* in *All*.

HE that hath ſaid, that [a] *they that do forſake,*
Houſes & Lands for him great gain do make;
Hee'l give into thy * *boſome ſeven fold,*
Far [b] *better things, then Precious Stones or Gold:*
[c] *Things that they cannot purchaſe will he give,*
[d] Himſelf, *and* All; *that in him they may Live.*

That [e] *Soul ſhall dwell at eaſe, that liveth there,*
* *Above all Troubles, diſappointments here;*
All [g] *things below, to it will ſeem as droſs,*
It [h] *will not be perplex'd with Earthly loſs:*
[i] *Becauſe it lives in* [k] *All-ſufficiency,*
Which will * *endure to all Eternity.*

Is [l] *thy way dark and cloudy,* (*my Dear Heart*;)
He that is Light *and* [m] *Life, will it impart:*
Hee's [n] *Sun and Shield, hee'l Grace and Glory give,*
And each good thing to them that Purely Live;
Be [o] *not diſmaid, but wait upon him then,*
His [p] *Promiſes are All* — Yea, *and* Amen.

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[a] *Mat.* 10. 27, 29, *and* 16. 25. *Mark* 10. 29. 30. [g] *Luke* 6. 38. [b] *Pro.* 3. 1, 13, 14. [c] *Iſa.* 55. 1, 2, 3. [d] *Rev.* 21. 7. [e] *Pſal.* 25, 13. [f] *Job* 5. 21. *Pſal.* 112. 8. 1 *Sam.* 30. 6. [g] *Phil.* 3. 8, 9. [h] *Acts* 20. 23, 24. [i] *Heb.* 13. 5. 6. *Pſal.* 27. 1, 2, 3. [k] *Gen.* 17. 1. 2 *Cor.* 12. 8, 9. * *Pro.* 8. 18. 1 *Pet.* 1. 3, 4. [l] *Mic.* 7. 7, 8. *Pſal.* 43. 2, 3, 4. [m] *John* 14. 6. [n] *Pſ.* 84. 11. [o] *Pſal.* 27. 2. 14. and 42. 11. [p] 2 *Cor.* 1. 21.

Articles

Articles of Faith.

Deut. 6. 4. Rom. 1. 20. Heb. 1. 1, 2. John 1. 3. Psal. 33. 6. Job 33. & Gen. 1. 2.

1. *Jehovah* our God is one *Jehovah*; His Eternity, Power, and God-head, is evident by the Creation of all things. God the Father by the Son (who is called the Word) and by his Holy Spirit, made all things.

Gal. 4. 4. Rom. 5. 12. Rom. 2. 4, 5, 6. Luke 1. 73. 2 Tim. 3. 16.

2. In the Fulness of Time, God sent his Son, made of a Woman, made under the Law, for Redeeming us that were under the Law, under Sin and Wrath: By *Adams* sin, and by our own; according to his Covenant with *Abraham*, and his Promises by *Moses* and the Prophets in the Holy Scriptures, which are of Divine Authority.

Luke 1. 27. 35. Mat. 1. 1. 18. 2 Cor. 15. 4, 5. Rom. 8. 32. Heb. 3. 1. Heb. 1. 1, 2. Acts 10. 42

3. Jesus the Son of *Mary* the Virgin (of *Davids* Stock, of *Judah*, that Blessed Seed of *Abraham*) by the Holy Ghost's over-shaddowing her; He is the Christ, who died for our sins, and rose again the third day, ascended, and sits at the Fathers right hand; our Prophet, Priest, King; by whom the Father upholds and orders all things in Heaven and in Earth; and will Judge

Judge the Living, and the Dead.

4. The Holy Ghoſt, the Spirit of the Father, and of the Son, according to his promiſe, is ſent to convince the world. *Rom.* 8, 9. *John* 16. 8, 9.

1. Of ſin; eſpecially of unbelief: And 1 *Cor.* 1. 30.

2. To reveal and convince of the Righteouſneſs of God, that to all that repent, and believe the Goſpel, Jeſus Chriſt is made, Wiſedom, Righteouſneſs, Sanctification and Redemption: And

3. To convince ſuch of Judgement, that the Prince of this world, Satan, is Judged already.

4. That from the Creation, to the End of the World, God hath had, and will have, and uphold, his Church of ſome Fearing him, and Loving, and Honouring him. This Church from *Iſrael's* being bleſſed of God, was viſible in the *Iſraelites* untill Chriſts death. *Mat* 16. 16. *Rom.* 9. 4. *Acts* 8. 4. *Acts* 9. 31. *Acts* 11. 19.

5. After *Stephens* death, the Church was ſcattered amongſt the ſeverall Nations of the World; whereby there became many particular viſible Chriſtian Churches.

6. In viſible Churches, there may happen to be perſons that are Hy- 2 *Cor.* 12. *Jude* v. 3. *Luke* 8. 13.

Hypocrites, or that are indeed ungodly; partly through their own Guile and Hypocrisie, unawares creeping in, deceiving others; partly, by persons Convictions, becoming such believers as are compared to the Stony and Thorny Grounds; Partly, through the Churches neglect of due care, receiving into them unfit members, or in not proceeding against offenders, according to the Rules of Christ against them. So also, there may fall out to be persons Fearing God, and working Righteousness, that are accepted of God [as *Cornelius*, and the other *Centurion*] that are not Members of a visible Church (as they were not, when there was such a testimony of them) *Acts* 10. 34, 34. *Mat.* 8. 8, 9, 10.)

Mat. 3. 12, 13.
1 *Cor.* 5. 1, 2, 3. and last verse.
2 *Thes.* 3. 6, 11. 14.
Acts 10. 31, 34.
Mat. 8. 8, 9, 10.

Eph. 1. 3, 4, 5. 7, &c.
John. 5. 29.
Phil. 3. 21.
Heb. 6. 2.
Acts 2.

7. All that truly in God, and in Jesus Christ, are indued with Glorious Priviledges, they have Communion with the Father, and with the Son, they have Remission of Sins, Reconciliation, Adoption, Sanctification, Perseverance, Providence, Their bodies shall be raised Glorious Bodies, and they shall have Eternal Life, at the Eternal Judgment to come. 8. All

8. All these should seek the Communion of Saints, and should have respect to all the Ten Commands of the Law, and to all the precepts of Jesus Christ, by himself, or by his Apostles in the Gospel: to honour him that hath done so great things for them. 1 *John* 1. 3. and 2. 6, and 3. 3, 4. *John* 14. 15 and 15. 14. *Psal.* 116. 2

9. All these have still sin in them, and dayly sin against God, which they are dayly to confess to God, and to repent, and desire forgiveness of him; and to believe it for his Sons sake, our Mediator, who sits at Gods right hand, in Majesty, Interceding for us. 1. *John* 1 8, 9, & 2. 1, 2. *Rom.* 8. 33, 34.

10. That all the bodies, laid in the Graves or Sea, shall be raised; the Faithful and Righteous unto Life Eternal, the Unfaithfull, and Unrighteous, unto Everlasting Punishment. *John* 5. 28, 29. *Mat.* 25. 46. 2 *Thes.* 1. 8, 9, 10.

Six

Six wayes let every Mortal look.

LOok Man before thee, how soon thy [a] Life wasteth;
Look Man behind thee, how fast thy [b] Death hasteth;
Look Man on thy right hand, how [c] Sin thee defileth;
Look on thy left hand, how the [d] Devil thee beguileth:
Look Man above thee, ther's [e] Glory for aye;
Look Man beneath thee, ther's [f] Torment alway.

[a] *Psal.* 39, 5, 6. [b] *Job* 14. 2. 5. [c] *Hag.* 2. 13, 14. [d] *Eph.* 6. 11, 12. [e] 2 *Cor.* 4. 17, 18. [f] *Mark* 9. 43, 44.

The end of Mans looking at those six things, and at the Law, &c. the Exalting of Christ.

THe [a] LAW was given, to shew our SIN,
And [b] WRATH as due thereby;
That we to [c] CHRIST for Righteousnesse
And [d] LIFE, might alwayes fly.

[a] *Rom.* 5. 20. [b] *Rom.* 4. 15. [c] *Rom.* 10. 3, 4. [d] *Jo.* 3. 14. 17. *Gal.* 3. 8. 13.

That Mans life is short.

LIke as the *Damask Rose* you see,
Or like the *Blossome* on the Tree;
Or like the dainty [a] *Flower* in *May*;
Or like the *Morning* to the *Day*;
Or like the *Sun*, or like the [b] *Shade*,
Or like the *Gourd* [c] that *Jonas* had.
Even [d] *such is Man*, whose thread is spun;
Drawn out and cut, and so is done.
The [e] *Rose* withers, the *Sun* is set,
The *Blossome* blasteth, the [f] *Shadow* flyes;
The *Flower* fades, the [g] *Gourd* is smit;
The *Morning* hasteth, and *Man* he dyes.

[a] *Isa.* 40. 6. [b] *Psal.* 144. 4. *Psal.* 109. 23. *Eccl.* 6. 12. 8. 13. *Job* 8, 9. *Job* 14. 2. [c] *Jonas* 4. 6. [d] *Ps.* 39. 5, 6. [e] *Isa.* 40. 7. [f] *Job* 14. 2. [g] *Jonah* 4. 7, 8.

Like

Like to the [h] *Graß*, that's newly ſprung,
Or like a [i] *Tale* that's new begun;
Or like the *Bird* that's here to day,
Or like the Pearled [k] *Dew* of *May*;
Or like the *Hour*, or like a [l] *Span*,
Or like the Singing of a *Swan*.
Even [m] *ſuch is Man*, who lives by [n] breath,
Now here, now there; in Life and Death.
The [o] *Graß* withers, The *Hour* is ſhort,
The [p] *Tale* is ended; The *Span*, not long;
The *Bird* is flown, The *Swan's* near Death.
The *Dew's* aſcended. Mans *Life* is done.

[h] 1 *Pet.* 1. 21. [i] *Pſal.* 90. 9. [k] *Hoſ.* 6. 4. [l] *Pſal.* 39. 5. (*in vulgar Pſalms*) [m] *Job* 14. 1, 2. [n] *Iſa.* 50. 12. [o] *Iſa.* 40. 6, 7. [p] *Pſal.* 90. 9.

Like to the [q] *Bubble* in the *Brooke*,
Or in the [r] *Glaß*, much like a *Looke*;
Or like a *Shuttle* in Weavers hand,
Or like a *writing* on the Sand;
Or like a [s] *Thought*, or like a [t] *Dream*,
Or like the *Gliding* of [u] the Stream.
Even [w] *ſuch is Man*, whoſe *Glaß* is run,
His *hour* is out, his *Life* is gone.
The [x] *Bubble's* out, the *looks* forgot,
The [y] *ſhuttle's* flung, the *writing's* blot;
The *Thought* is paſt, the *Dream* is gone,
The *Water* glides, *Mans* life is done.

[q] *Jam.* 4. 14. [r] *Jam.* 1. 23, 24. [s] *Job* 7. 6. [t] *Pſ.* 73. 20. *Iſa.* 29. 7. [u] *Pſal.* 22. 14. [w] *Pſal.* 36. 5, 6. [x] *Jam.* 4. 14. [y] *Pſal.* 62. 9.

Like to an [a] *Arrow* from the Bow,
Or like the [a] *ſwift* of watry flow;
Or like the *Time* 'twixt flood and ebb,
Or like the [b] *ſpiders* tender webb;
Or like a [c] *Race*, or like a *Gole*,
Or like the dealing of a *Dole*.

[a] *Job* 9. 25. [b] *Job.* 8. 14. [c] *Heb.* 12. 1.

Or

Even [d] *such is Man*, whose brittle state,
Soon breaks, is gone, is out of date.
The *Arrow*'s shot, the *Flood* [e] soon spent,
The *Time* no *time*, the [f] *Webb* soon rent;
The [g] *Race* soon run, the *Gole* soon won;
The *Dole* soon dealt, *Mans life first done.*

[d] *Job* 14. 1, 2. [e] *Psal.* 22. 14. [f] *Isa.* 59. 5. [g] 1 *Cor.* 9. 24.

Like to the *Lightning* from the Skie,
Or like a [h] *Post*, that quick doth hie;
Or like a *Quaver* in short *Song*,
Or like a *Journey* three dayes long;
Or like the *Snow* when Summer's come,
Or like the *Pear*, or like the *Plum*.
Even [i] *such is Man*, who heaps up sorrow,
Lives to [k] day, and dyes to morrow.
The *Lightning*'s past, the *Post* must go,
The *Song* is short, the *Journey*'s so;
The *Pear* doth rot, the *Plum* doth fall,
The *Snow* dissolves, and so must all.

[h] *Job* 9. 25. [i] *Psal.* 39. 6. [k] *Jam.* 4. 14. *Isa.* 40. 6, 7. *Job* 19. 25.

That dying Man shall Rise again.

Like to the [a] *Seed* in Earth's Womb,
Or like dead [b] *Lazarus* in the Tomb,
Or like [c] *Tabitha* being asleep,
Or [d] *Jonas* like within the deep;
Or like the *Night* or *Stars* by day,
Which seem to *Vanish* clean away.
Even so this Death, *Mans* life bereaves;
But being dead, *Man* [e] *Death* deceives.
The *Seed* [f] springeth, [g] *Lazarus* standeth,
[h] *Tabitha* walks, and [i] *Jonas* landeth;
The *Night* is past, the *Stars* remain,
So *Man* that dyes, *shall* [k] *Live again.*

[a] 1 *Cor.* 15. 36. [b] *Joh.* 11. 38. [c] *Acts* 9. 36. [d] *Jonas* 3, 1, 2, 5. [e] 1 *Cor.* 15. 55, 57. [f] *Mat.* 13. 23. [g] *Joh.* 11. 43, 44. [h] *Acts* 9. 40, 41. [i] *Jonas* 3. 10. [k] *Job* 14. 14. *Job* 19. 25, 26, 27.

FINIS.